This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LIBRARY
of
James J. Banbury.
April 1896. No. 839.
846

THE

CHINA MISSION HAND-BOOK.

FIRST ISSUE.

Shanghai:
AMERICAN PRESBYTERIAN MISSION PRESS.
1896.

LIBRARY
458704
ASTOR, LENOX AND
TILDEN FOUNDATIONS

NEW YORK
PUBLIC
LIBRARY

CONTENTS.

(For details see Indexes at end of book.)

Introduction ... ... Page i

PART I.

Page

Confucianism (Rev. E. Faber, D.D.) 1
Buddhism (Revs. T. Richard, Dr. Edkins, etc.) 12
Taoism (Revs. Dr. Faber, Dr. Martin, etc.) 23
Mohammedanism (Rev. H. V. Noyes and Dr. Washburn) ... 31
The Secret Sects of China (Rev. T. Richard) 41
On the Foreign Languages spoken in China and the Classification of the Chinese Dialects (P. G. von Möllendorff) } 46
Spread of the Great Religions throughout the World (Rev. T. Richard) 58
The Spread of Christianity throughout the World... 69
The Spread of Christian Missions in China; The Syrian Missions in China } 70
Christian Missions in Asia (Rev. T. Richard) 71
The Need of China (Rev. A. H. Smith) 83
China's Appalling Need of Reform (Rev. T. Richard) 84
Riots (Rev. T. Richard) 90

PART II.

Page

Explanatory Circular 1
London Missionary Society 4
Church Missionary Society 27
S. P. G. Mission, North-China 40
English Baptist Mission 42
Mission of the Presbyterian Church of England 52
English Presbyterian Mission in the Straits 69
Scotch United Presbyterian Mission 80
Irish Presbyterian Mission 86
Church of Scotland Mission 90
English Wesleyan Mission 92
English Methodist New Connexion Society 104
English Methodist Free Church Mission 107
The China Inland Mission 111
Friends' Foreign Mission Association 151
The American Board of Commissioners for Foreign Missions (A. B. C. F. M.) } ... 152

CONTENTS *(continued.)*

	Page
American Baptist Missionary Union	167
American Protestant Episcopal Church	180
American Presbyterian Mission (North)	187
American Southern Presbyterian Mission	213
American Methodist Episcopal Mission	218
American Southern Methodist Episcopal Mission	231
Seventh-Day Baptist Mission	238
American Southern Baptist Mission	241
The Gospel Baptist Mission	255
American Presbyterian Dutch Reformed	257
Woman's Union Missionary Society	263
The Foreign Christian Missionary Society	267
Rhenish Mission	272
The Basel Missionary Society	277
The Berlin Missionary Society	281
The General Evangelical Protestant Missionary Association ...	284
Canadian Presbyterian Mission	286
Canadian Methodist Mission...	292
The Swedish Congregational Missionary Society	293
Swedish American Mission	295
International Missionary Alliance	295
The British and Foreign Bible Society	296
The American Bible Society	298
The National Bible Society of Scotland	300
Tract Societies	302
The Society for the Diffusion of Christian and General Knowledge among the Chinese	307
The Educational Association of China	311
Vernacular Societies	314
Mission Presses in China	315
Summaries of Statistics	325
Index No. 1	328
„ „ 2	330
Note concerning Maps	335
Maps	336

1. Kiangsu.
2. Chehkiang.
3. Fuhkien.
4. Kuantung.
5. Szchuan.
6. Hupeh.
7. Anhui.
8. Shantung.
9. Chihli.
10. Shansi.
11. Shensi.
12. Manchuria (Shingking.)

Introduction.

PERUSAL of the Circular at the beginning of Part II. will explain the origin and scope of this Hand-book and the manner in which the material was gathered together. Several untoward contingencies prevented the earlier completion of the work and rendered difficult the attainment of complete accuracy. We trust that our readers will pardon the inaccuracies and omissions, and that those specially interested will forward corrected details for publication in the *Recorder* and for later issues.

Among the many friends who have helped in this work special mention ought to be made of Rev. T. RICHARD, who filled so many gaps in the Sketch Reports and who rendered valuable service in editing them. Thanks are also due to Mr. ALEX. KENMURE, one of the original members of committee, who greatly helped in the preparation of the first statistical blanks. His absence from the field, as well as that of Rev. W. B. Bonnell and W. P. BENTLEY—who both rendered valuable help—was deeply felt. To Mr. A. H. HARRIS and Rev. A. P. PARKER, D.D., hearty thanks are rendered for help in statistics, indexes, etc. Cordial thanks are due to the writers of the papers in Part I. The unexpected absence of Rev. T. RICHARD in Peking prevented a revisal of his manuscript before printing and the publication now of 50 or 60 pages more of statistics and other matter on the religions of the world. This want of revision will account for some imperfections in his contributions.

Other friends have rendered help from time to time. To each and all of these we tender grateful thanks. It only remains to be added that (1) each writer is, of course, responsible for his own opinions; and (2) that want of time made it impossible to issue an English and Chinese Bibliography.

Feeling confident that the Hand-book will meet a long felt want it is issued in the prayerful hope that in its indication of growing opportunities, increasing responsibilities, and fresh privileges, it will prove suggestive and stimulating, and be a call for praise and an incentive to more earnest prayer.

THE PUBLISHERS.

Confucianism.

BY REV. ERNST FABER, DR. THEOL.

Allg. Ev. Prot. Miss. Ver.

THIS subject is still but little known. As I have an exhaustive work in preparation I will take the liberty of stating here its programme:—

I. The Thirteen Sacred Books of Confucianism. The origin of every portion of them. A history of the text. Remnants of ancient texts; various readings, quotations, etc. History of the Confucian Canon.

II. The other Ancient Literature of China, *i.e.*, a description of all the original works still in existence and not included in the Confucian Sacred Books.

III. Outline of a History of the Pre-Confucian Period, from these sources (under II), compared with such accidental notices as the Confucian Classics* (under I) may contain.

IV. The Life and Work of Confucius, with a sketch of the history of his time.

V. The Doctrinal Contents of the thirteen Classics.

VI. The Historical Development of Confucianism. Its divisions, causes of opposition, relation to Taoism and Buddhism, etc. Its influence on the interpretation of the Classics.

VII. The Relation of the Classics

(*a.*) to the Christian Religion.

(*b.*) to the Needs of Modern Life.

VIII. Characteristics of Modern Confucianism. As for my present task I have only a few pages at my disposal I thought it best to confine myself strictly to

A Missionary View of Confucianism.

In order to avoid misunderstanding the reader is reminded that Confucianism is not identical with Chinese life. There have always

* This term is so commonly used for the more correct one, "Confucian Sacred Books," that I adopted it for the sake of shortness. The idea of Confucianists is, "The Moral Standard in accomplished language," and not merely the beauty of style and expression.

been other agencies at work for good and for evil in China. Though we do not confine Confucianism to the person of Confucius, nor to the teachings of the Classics, fairness requires us to regard as genuine only such later developments as can be shown to have their roots in the Classics. The Classics again have to be explained in the spirit of the whole contents of the Canon, and care must be taken not to force a meaning into single passages which may be contrary to that spirit. To the question: How far is Confucianism responsible for the present corrupt state of Chinese life? the correct answer seems to be, so far as the principles which led to this corruption are sanctioned in the Classics. The missionary view of Confucianism can treat of nothing but the relation between Confucianism and Christianity. When we speak of such a relation we mean that both systems have points of similarity and agreement. A clear statement of these and the cheerful acknowledgment of their harmonious teaching makes mutual understanding between adherents of the two systems possible and easy. There are also points of difference and antagonism, and a clear perception of these will guard against confusion and perversion of truth. There are other points which may exist in a rudimentary state in one system and be highly developed in the other, or may only occur in one and be absent in the other. This points to deficiencies in one system which may be supplemented from the other. Our subject divides itself accordingly into three parts:—1. Points of similarity which form a basis of agreement between Confucianism and Christianity. 2. Points of antagonism which form obstacles and must be removed. 3. Points of deficiency in Confucianism which are perfect in Christianity.

I. *Points of Similarity.*

1. *Divine Providence* over human affairs and visitation of human sin are acknowledged. Both Confucius and Mencius had a firm belief in their special mission. A plain and frequent teaching of the Classics, on the other hand, is that calamities visit a country and ruin overcomes a dynasty through the displeasure of heaven. The metaphysical speculations of Chu Fu-tsze and his school (Sung) only differ in their explanation of it, not in the fact.

2. *An Invisible World* above and around this material life is firmly believed in. Man is considered to stand in connection with spirits, good and bad.

3. *A Moral Law* is positively set forth as binding equally on man and spirits. The spirits appear as the executors of the moral law. This is, however, little understood by the Chinese people who attempt to bribe and cheat the spirits as well as their mandarins. Still the Moral Law is proclaimed in the Classics.

4. *Prayer* is offered in public calamities as well as for private needs, in the belief that it is heard and answered by the spiritual powers.

5. *Sacrifices* are regarded as necessary to come into closer contact with the spiritual world. Even its deeper meanings of self-sacrifice and of a vicarious sacrifice are touched upon, which are two important steps toward an understanding of the sacrificial death of Christ.

6. *Miracles* are believed in as the natural *efficacy of Spirits.* This is a fruitful source of superstition among the people. Western science, on the other hand, lays all stress on force inherent in matter and stimulates scepticism. We can point to the great power of the human intellect over the material forces. God's intellect is all comprehensive. God is working miracles, not by suspending the laws of nature, nor by acting contrary to them, but by using them, as their omnipotent Master, to serve His will and purpose. The Divine purpose distinguishes God's miracles from miraculous occurrences.

7. *Moral Duty* is taught, and its obligations in the five human relations—sovereign and minister, father and son, husband and wife, elder brother and younger, friend and friend. There are errors connected with the Confucian teaching of these duties pointed out below II, 8-13 and defects, illustrated III, 13. It remains, nevertheless, an excellent feature of Confucianism that moral duty is inculcated, and that the *social* obligations are made so prominent. We may say that it is the quintessence of Confucian education.

8. *Cultivation of the Personal Moral Character* is regarded as the basis for the successful carrying out of the social duties. That self-control should not be abandoned in private when no mortal being is near to observe it, is repeatedly emphasized.

9. *Virtue* is valued above riches and honor. The strong tendency of the great mass of Chinese is certainly to money and pleasure, but it is to be regretted that foreign improvements are too often recommended on account of their *profit*, or because they would improve the material conditions of comfortable living. The Christian view is first of all the kingdom of God, then all other things as natural results. The dominion of virtue, though not identical with the kingdom of God, is a close approximation to it. It is a solemn lesson which we may learn from ancient and modern history, that wealth has ruined more nations than poverty.

10. *In case of failure* in political and social life the moral self-culture and the practice of humanity are to be attended to even more carefully than before, according to opportunities. This is the great moral victory which Confucius gained, and the same may be said of his distinguished followers, the greatest among whom are Mencius and Chu-

Fu-tsze. None of these pillars of Confucianism turned to money-making or sought vain glory in the service of the State by sacrificing their principles to gain access to official employment or by a promise to keep their conviction secret in their own bosoms. They gained greater ultimate success by their failure in life. The cross of Christ has a similar meaning, and we should not expect worldly triumph as long as our Lord is despised and even blasphemed among the higher classes of China.

11. *Sincerity and truth* are shown to be the only basis for self-culture and the reform of the world. This gives to self-culture a high moral tone. It is not only external culture such as fine manners and good works, nor is it intellectual improvement but a normal state of the intentions of the mind, combined with undefiled feelings and emotions of the heart. We should not question whether any Chinaman ever reached this ideal, but ask those we have to deal with, Have you attained it? If not, what is the cause of your failure? Will you not seek and find it in Christ?

12. *The Golden Rule* is proclaimed as the principle of moral conduct among our fellow-men. This is egoism ennobled by altruism. The rule is given not only in a negative but also in the positive form. It can, however, be fully understood and carried out only by one born of God, whom the love of Christ constraineth. Still, that this rule entered a Chinese mind and found expression from the mouth of Confucius raises Confucianism to a high standard of morality. We may welcome it as a powerful assistance to bring about a conviction of sin among the Chinese; for who ever acted up to it?

13. Every ruler should carry out a *Benevolent Government* for the benefit of the people. He must not endure the suffering of the people. If the Chinese emperors and mandarins would really act up to what they pretend to be (viz., the fathers and mothers of the people) with the same care, affection and even self-sacrifice, as good parents do for their children, China would be in a different condition. Still, we can avail ourselves of this high ideal and show its fulfilment in Christ who gave His life for the world.

II. *Points of Antagonism.*

1. *God*, though dimly known, is not the only object of religious worship. This cannot be regarded as only a deficiency, it is a fatal error. *Polytheism* is taught in the Classics. Idolatry is the natural consequence, and all the superstitions in connection with it among the people are its inevitable results.

2. The *Worship of Spiritual Beings* is not done in spirit and in truth, but by punctilious observance of prescribed ceremonies to the minutest detail. The offerings and sacrifices consist in materials pro-

curable with money. Though the Classics also point to a deeper meaning, this superficial ritualism, with absence of elevating devotional feeling and renovating influence in heart and life, has grown from the seed sown by the Classics.

3. The *Worship of Ancestral Spirits*, tablets and graves, we have to regard as a *sin*, for it takes the place of the worship of God. It is an *error* so far as it rests on wrong notions in regard to the departed in the other world; their happiness being thought dependant on the sacrifices from their descendants and the fortune of the living as caused by the dead. It is an *evil*, because selfish considerations take the place of moral and religious motives. The superstitions of geomancy, spiritualism, exorcism and all kinds of deceit practised by Buddhist and Taoist priests, have their origin in it. Confucianism is responsible for all this religious corruption, for sacrificing to the dead is taught as the highest filial duty in the Classics, and Mencius sanctions polygamy on its account. The ritual duties for the dead in dressing the corpse, burial, mourning and periodical sacrifices, are so numerous, onerous and expensive that, if carried out conscientiously by everybody very little of wealth and of energy could be left for anything else. Christianity acknowledges no other duty to the dead beyond a decent burial and tender memory, remembering and honoring all their good for our imitation. This is in accordance even with some Confucian teaching in the Classics.

4. *The Erection of Temples* to great warriors and to other men of eminence in which sacrifices are offered and incense is burned to their shades. They are invoked to be present at the service; prayers are offered, and help is asked and believed to have been received more or less frequently. This goes far beyond the honor due to benefactors of mankind. There are certainly over a **hundred thousand such temples** in China. They absorb a great proportion of the revenue without giving any return but the increase of superstition. Noble ambition could be inspired more effectively in the Christian way. Though the practice of building temples to heroes arose shortly after the classical period its roots can be found in the Classics. The spirits of departed benefactors were appointed by Imperial authority to certain offices in the invisible world. This is one of the Imperial prerogatives in Confucianism. We consider it, of course, either as sacrilege or as nonsense. The **myriads of War-god Temples**, dedicated to Kwan-ti, an ancient warrior, may suffice as a striking example of the extent of this error.

5. *The Memorial Arches* erected to persons that committed *suicide*, especially to widows, are throwing a sad light on the morality of a community where such *crimes* are necessitated. Con-

fucianism is responsible for is by the low place it allows to women, by the wrong feeling of honor it awakens in men and women and by the meagre religious consolation it can provide for the afflicted. Death is sought as the only escape from unbearable misery.

6. *Oracles*, by stalks and the tortoise-shell, are declared necessary for the right conduct of human affairs. They certainly point to the need of a revelation of the Divine Will. It is, however, sought in a mechanical way, and chance is taken instead. Astrology and magic, in all its modern forms, are the evil results, and a confusion between what is right and wrong is the moral consequence. The interpretation of the oracles is in the hands of shrewd persons who take advantage of it for their own benefit. The whole system of divination is a caricature of biblical *revelation* and its corresponding human side of *inspiration*. God reveals Himself, but the human mind must be prepared to receive it as an inspiration, i.e., must come under the influence of God's spirit.

7. *Choosing Lucky Days* is a sacred duty demanded by the Classics and enforced by law. This duty involves much loss of valuable time to all Chinese. The yearly publication of the Imperial Almanac, the standard for this absurdity, demonstrates the fossilized state of the Chinese mind. European astronomy has been taught to the Chinese Imperial court for over three hundred years; many books have been published too, the influence of which is scarcely perceptible because only the Confucian Classics fill and shape the Chinese mind. Many other superstitions prevail for the same reason.

8. *Polygamy* is not only wrong; it has ever been a curse in Chinese history. Many intrigues, crimes and wars have been caused by it. Confucianism has not only no censure for it, not even for its detestable accumulation in the Imperial palace, that **greatest sham of the world**, but sanctions it in the Classics. Confucianism is, therefore, responsible for this great social and political evil. The misery of eunuchs, secondary wives, slave-girls, feet-binding, degradation of women in general, are accompaniments which magnify this vice. Instead of extolling the Confucian moral teaching on the five human relations all Confucianists, together with their foreign admirers, ought to hide their faces in shame that the most important of the human relations is treated so viciously.

9. *Rebellion*. Confucius praising Yao and Shun as the highest pattern of moral accomplishment points principally to the fact that both rulers selected the worthiest of their subjects to become their co-regents and their successors. This high example has not found one follower among 246 emperors (according to Mayer's Reader's

Manual) of China, from Confucius' death to the present day. This in spite of Confucianism as the state-religion of China. Confucius himself appears to have regarded with favor rebellious movements in the hope of bringing a sage to the throne. Mencius is certainly very outspoken in this respect. He justifies the dethroning and even murder of a bad ruler. No wonder then that rebellions have occurred, on a large scale, over **fifty times in** about **2,000 years**, and local rebellions are almost yearly events. It is impossible to calculate how **many hundred millions** of human lives have been sacrificed during these rebellions. Confucianism is to blame for it. Neither Confucius himself, nor one of his followers, ever thought of establishing a constitutional barrier against tyranny and providing a magna charta for the security of life and property of the ministers and people of China. The hands of the executioner ended the noble lives of many of China's best men. It cannot be otherwise as long as the capricious will of a self-conceited ruler is supreme law. The remedy has been found in Western (Christian) countries in the separation of the executive from the legislative power. Law is no more the will of one man, but of the majority of the people, its formulation is done by an assembly of chosen men, etc. The people must also have a legal way to make their grievances known and find relief in a peaceful manner. Confucianism, however, regards the people as little children that must be fed, protected and taught their duties. They have only the right to obey under these circumstances and to rebel if the contrary should become intolerable.

10. Confucianism attaches too high *authority to the Emperor*. He is called the son of Heaven, the only supreme authority on earth. Every law and custom must emanate from him. The emperor of China cannot acknowledge another sovereign as his equal. In this respect he can be compared with the pope of Rome. The treaties with foreign powers have already upset this fundamental doctrine of Confucianism.

11. *Patria Potestas*. Corresponding to the extreme view of Imperial authority Confucianism has also fostered an extreme idea of paternal power. A father may kill his offspring, may sell even grown sons and daughters into slavery. Their property belongs to him under all circumstances, even their families are absolutely subject to him, as long as he, the father, lives.

12. *Blood Revenge*. It is a strict demand of Confucius in the Classics, that a son should lose no time in revenging the death of his father, or of a near relative. A younger brother has the same duty in regard to the death of an older brother, and a friend to a friend. This means that they have to take the law into their own hands. They will be guided by their feelings, and in many cases more serious wrong

is done by their revenge than by the original act which may present mitigating circumstances, or be not murder at all, perhaps even justifiable under enlightened examination. If the accompanying circumstances are not taken into consideration by impartial judges, where and when can the shedding of blood be stopped? Logically only with the total extermination of one of the respective families. Even several families may share this fate, as friends have to take up the same cause. The *jus talionis* belongs to a primitive period of human society. Moses mitigated it and brought it under the control of impartial legal authority. Confucius not only sanctioned an ancient usage, but raised it to a moral duty, poisoning thereby three of his five social relations. As the remaining two relations have been shown as vicious in part (see above Nos. 4 and 5) Confucianists have really no reason for their extravagant boasting.

13. The absolute *Subordination* of sons to their fathers and of younger brothers to their eldest brother during life-time, is also a source of many evils. It may work well enough in a primitive society and in wealthy families, but not in a dense population among poor people. In China the inevitable result has been much misery and contention in families; ruins everywhere testify to it. Progress is also made impossible, as there will always be some old people obstinately against any modern improvement. *Nepotism* also is made a moral obligation by the Classics.

14. *Official corruption* is to a great extent due to the custom of making presents to the superior in office. This bad usage is sanctioned in the classics and by Confucius himself carrying such presents with him on his journeys. Its worst abuse is the sale of offices and bribery. Present-giving and receiving should be confined to friendly intercourse, but official relations should be kept free from it under penalty of dismissal from office. See the Old Testament on this point.

15. *The Sacredness of a promise*, contract, oath, treaty, etc., is often violated when opportunity is favorable to a personal advantage. Though Christian nations commit also too many trespasses of this kind, the difference is, that the teaching and example of Christ and His apostles is against it, even against falsehood of any shape. But Confucius himself broke a solemn oath and excused it. The Chinese moral sentiment is, therefore, misguided, whereas the Christian feeling is up to the standard. Lying and deceitfulness are so highly developed in China, probably to a great extent, from this cause.

16. The *Identity* of physical, moral and political law is presumed by Confucianism and finds its canonical expression especially in the I-king or Book of Changes. But the same idea runs through all

the Classics and later doctrinal developments of Confucianism. The truth of this doctrine can only be sought in the person of one almighty God, but it is a serious error when applied to man, especially to sinful man. This is the deeper root of Confucian pride and of much nonsense in regard to natural events. It is also the source of Taoist magic, charms, etc., shared by modern Chinese Buddhism.

III. *Points of Deficiency in Confucianism which are perfect in Christianity.*

1. The God of Confucianism is the majestic *Ruler on High*, inaccessible to the people. The emperor of China is the only person privileged to approach Him. God is not known in His nature of love as our *Heavenly Father.*

2. The Confucian *Divine Providence* appears in conflict with the Confucian notion of *Fate.* Providence presupposes a *personal* God, omnipresent, omniscient and omnipotent, a God who can feel compassion with living creatures, as in Christianity.

3. Confucianism acknowledges a *Revelation of God* in nature and in human history, but a revelation of God's nature, will and intentions (plan) for the salvation and education of the human race remains unknown. See II, 6.

4. There is no conviction of an unconditioned *Responsibility* to God, the majestic Ruler of the universe who will judge in righteousness. Therefore a deep sense of sin and sinfulness is absent.

5. The necessity of *an Atonement* is not conceived, because neither the holiness of God, nor the depth of human sin are taught in the Classics.

6. As the deepest cause of death and of all the evils in the world is not sought and found in sin, therefore the *need of a Saviour* is not felt; salvation is sought in external performances, in self-correction too, but not in the grace of God who sent the only true Saviour from Heaven to Earth to reunite man with God.

7. Confucianism has produced many theories on the *Nature of Man*, but none that man is the image of the personal God. Hence the perfect union of the divine and the human, as it has been realized in the person of Christ, has never been anticipated by a Chinese mind.

8. As every man has to save himself there cannot be a *Universality of salvation* in Confucianism. Such can *only* be the case when salvation is God's work; God was in Christ and reconciled the world to Himself. The conditions of a participation cannot be in man's own judgment, but are laid down by God himself—faith in Christ. Through it every man can become a partaker of God's grace.

9. Confucianists remain, in spite of their best efforts, *estranged from God.* They may improve themselves and come into communion with the spirits of the departed (?), but NOT with the *Spirit of God*, for enlightenment in eternal truths, for strength to a holy living, for comfort in the struggles of life, for peace and hope in death.

10. Confucianism teaches the immortality of the soul, but in a disembodied state dependant for all its needs on the goodwill of living men. Resurrection in a spiritual body for eternal happiness in God's glory is unknown.

11. The highest ideal of Confucianism, its *summum bonum*, is political, the government and state of China. This has ever remained an utopian idea, a fiction like the republic of Plato. Christ shows us another ideal, the *Kingdom of God.* It begins in the heart of the believer which becomes regenerated. It then extends to the Church, *i.e.*, a brotherhood of men in Christian spirit, embraces all nations and finds its glorious perfection at the second coming of Christ in the resurrection of the dead, *i.e.*, the reunion of all generations of mankind and the new heaven and new earth, when God will be all in all.

12. Christianity can supplement striking deficiencies not only in religion proper but also in the morality of Confucianism. *Self-examination*, for example, one of the excellent fundamental principles of Confucianism, has a deeper meaning in Christianity. We attend to it before God, the most holy one, who is perfection in every sense, and who is our pattern, especially in His incarnate form of Christ. Every other merely human model has imperfections. Yao and Shun had theirs, and Confucius was conscious of his own. We certainly estimate Confucius higher for his expressions of humility than for the pompous eulogies from his haughty followers.

13. *Self-culture* also has a deeper sense in Christianity. It implies *purity* in every way. Sexual impurity is tolerated by Confucianism to a shocking extent. Confucius himself was pure, and the Classics are remarkable for the spirit of purity that permeates the whole of them. There is, however, nowhere an intimation given of the importance of consistent purity of soul and body for the improvement of personal character as well as for society. Internal purity and external cleanliness are deficient qualities in Confucian morality. It has not even the same moral standard of purity for male and female persons. We have to confess that there is still much impurity, even publicly exhibited, in Christian lands, but it is of heathen origin, against the principles of Christianity, and true Christians feel ashamed of it.

14. *The Human Relations.* The grave errors of Confucianism in regard to the social relations have already been exposed (II, 8-13). But there are besides deficiencies apparent, for the five do not ex-

haust all human relations. One important relation has become prominent in all civilized countries in our times, that of the employer to the employed, or as it is sometimes put impersonally of "capital to labour." Christian brotherhood contains the solution of this problem (see Paul's letter to Philemon, etc). There is another relation of the Wealthy to the Poor and Needy. Christ's answer to the question, "Who is my neighbour," is the best possible. There is a relation to Foreigners. In this we know it is our duty to bring the Gospel and all its blessings to all creatures. When compared with this UNIVERSAL SPIRIT of the Christian human relations* Confucianism appears primitive and clannish.

15. Confucianism keeps certain days as festivals, but has no regular day of rest, no Sabbath-day. This deficiency leaves not only the working classes without a relief in their hardships, but allows the nobler aspirations of human nature to be submerged in the unbroken turmoil of daily life. The Christian Sabbath is no more the Jewish Sabbath of the law, but God's rest in the re-born heart of man as His temple, and man's rest from earthly toil and care, a foretaste of the eternal rest in God.

16. *The Fulness of Christian Life.* Christians become, through faith in Christ, children of God, members of the body of the glorified Christ, co-inheritors of the heavenly kingdom. Christ is born in the hearts of His believers. Our bodies are then temples of the triune God and become gradually instruments of His glory. Although on earth our treasure is kept in earthen vessels, though we still live by faith, not by sight, though it has not yet appeared what we shall be—still we have the assurance of it in the ever present communion with God in His grace. Confucianism has nothing of the kind. Its cold abstract morality and cool ceremonial religion cannot produce the warmth of feeling on which human life depends. There is nothing approaching to the Lord's prayer in Confucianism, nor to that concise expression of the fulness of Christian life in the apostolic blessing, "the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you." Although theologians differ in their metaphysical explanations of this mystery the trinity of divine life animates every true Christian's heart. Its absence separates the non-Christian from the Christian. What Confucianism really needs is this Divine Life. May God's spirit move the field of dry bones!

* I cannot possibly attempt here to treat exhaustively the subject of "Christian Ethics." We might go on and add a relation to enemies, another between teacher and pupil, another between the individual and the community, political as well as ecclesiastical. The Confucian relation between "king and minister" can also not exhaust our present complicated relations to a modern civilized state, nor can the Confucian "husband-wife" relation solve all the perplexed "woman questions," etc.

[Other authorities on Confucianism are Dr. James Legge's *Chinese Classics*, De Groot's *Religious System of China*.—ED.]

Chinese Buddhism; its Rise and Progress.

The following account of the Rise and Progress of Buddhism is condensed from a Chinese (Confucian) and a Japanese history of it.

The Buddhist religion teaches the vanity of all material things, the supreme importance of charity and the certainty of rewards and punishments by means of transmigration of souls.

The Emperor Ming Ti in his eighth year (A. D. 66) having heard of a new religion of great importance in the West sent ambassadors to procure information, books and works. When these arrived the first believer in the religion was the King of Tsu, named Ying. This was in the Han dynasty, which ended A. D. 220.

During the *Three Kingdoms* and on to the end of the Sui dynasty (i.e., from A. D. 221–618) Buddhism made rapid strides throughout the land. The government invited Buddhist missionaries from India to teach Buddhism, to translate their sacred books, to build beautiful temples, to cast immense idols and to paint lovely pictures of Buddhas on the doors of the houses of the people. The Emperors of these dynasties visited the temples and preached the law themselves and sent ambassadors to India for more sacred books, so that in the Sui dynasty the Buddhist books were from ten to one hundred times more numerous than the Confucian books. This was the most flourishing period in all the history of Buddhism.

During the Tang dynasty (A. D. [illegible]) Buddhism continued to flourish, and was supported by all the emperors but two. One—Wu Tsung—was Confucian, and drove out all the Buddhists from the monasteries and nunneries, and melted [illegible]. These monasteries he sold, with their monks. When his successor, Hsüan Tsung succeeded, he found he had no other relic of him than the fact of having [illegible]. He restored [illegible] suppressed some temples, and the Buddhist monks and nuns existing [illegible] of them [illegible] monasteries and convents [illegible] all the other emperors [illegible] Buddhism. [illegible] Buddhist revelation [illegible] [illegible] [illegible]

mandarins. Posthumous honours were conferred on the foreign monk Amogha. The Emperor Tai Tsung built 100 platforms, from which the monks chanted their Hymns of Praise of the King of Mercy, and where 1,000 monks and nuns were ordained. The Feast of all Souls (Ü Lan Hui) was supported. Emperors went out to meet bone relics of Buddha; one I-chung exclaiming, "Having seen this I do not grudge to die."

During the five dynasties (A. D. 907–960) there was some reaction, for the second emperor of the Chow dynasty melted down the brass images to make cash coins. Still in Fukien the temple of the White Dragon was built, and Prince Hi received 10,000 monks to be under instruction, which was even a greater number than was received by Emperor Tai Tsung, of the T'ang dynasty.

During the Sung dynasty (A. D. 960–1280) the emperors sent out clever speakers throughout the empire to point out the errors of Buddhism; they forbade the building of any more temples, and even forbade the recital of Buddhist prayers. Still during the Sung dynasty the Buddhist religion made rapid progress in Mongolia. The Western Buddhist missionaries Namo and Baspa were made ministers of education. As Baspa had invented a new alphabet he was styled the *Great and Precious King of the Law*. After his death he received extraordinary honours, when he was designated "The chief under heaven, even above emperors, introducer of letters, assistant in the government, sage, full of virtue, universal kindness and true knowledge, guardian and dictator of the nation, the great and precious KING OF THE LAW, the SON OF BUDDHA AND PROPHET OF THE GREAT LORD OF THE UNIVERSE"! Others like NIEN-CHIN-CH'I-LI-SZ were received by the great ministers of state on their knees, while YANG-SIEN-CHIN-KIA was made director of all Buddhism south of the Yang-tsze-kiang. At that time another monk was sent as an ambassador to Japan, while Wa Pan was made chancellor of the Hanlin College, which was open to Buddhists as well as Confucianists, and in some respects the Buddhists were above others as they were exempt from being under the common law. The Tibetan monks sent by Hama were a heretical branch which practised some unknown mysteries.

During the Mongol dynasty (A. D. 1280–1368) some of the emperors built magnificent temples with great idols, which were not surpassed since the days of the Pei Wei (A. D. 386–532), they gave extensive lands in endowment, wrote some of the sacred books in letters of gold, and an Empress-Dowager visited the temples of Wu-tai-shan in Shansi.

During the Ming dynasty (A. D. 1368–1662) at first the Buddhist monks were made advisers of the Princes and Junior

Preceptors of the Heir Apparent. HA LI-MA was made king of the law. Buddhist temples were built and repaired, and the Tibetan sorcerers had much of their own way. Such is a brief outline of the Rise and Progress of Buddhism in China from the Han to the Ming dynasties.

So much from Chinese history.

In the Japanese History of Buddhism, *Kwan Chu Pa Tsung Kang Yao* (冠註八宗綱要), page 3, there occurs the following important tradition :—

During the four hundred years immediately after the death of *Ju Lai* (Shakyamuni Buddha) the early Buddhism (Hinayana) flourished greatly, and twenty works of that school got into wide circulation throughout India, but unfortunately strange religions rose up, so that 400 or 500 years after Buddha's death the Hinayana religion was well nigh extinct.

But 600 and 700 years after the death of Buddha (1st and 2nd centuries of the Christian era) the Patriarch Asvagosha (Maming) arose and wrote the *K'i Shin Lun (How to awaken faith in the Mahayana religion)*, and the Patriarch Nagardjuna (Lung Shu) wrote the *Hwa Yen King* and such books which put an end to the strange religions, and even closed the mouth of the Hinayana religion. After that the Mahayana religion prevailed everywhere.

T. R.

Chinese Buddhism; its Excellencies and Defects.

WE often hear it said that Confucianism is not a religion, but a scheme of morality only. This may be questioned, because in fact Confucianist literature contains prayers and enjoins offerings to the Divine Ruler of the universe. But as to Buddhism, though it is atheistic, people do not deny that it is a religion. It is truly so, because it is maintained by appealing to mankind to pass their lives in the practice of devotional duties, and enjoins the daily worship of fictitious but powerful divinities. It makes a religious life and hope of the first importance and utters a persistent protest against every form of worldliness. Hence though atheistic it is properly called a religion. China is a country in which there is a large scope for a religion of vows like Buddhism, because of the very great variety of occupations and professions among the people. The priesthood in a Buddhist monastery is a desirable retreat on many accounts. Often the temple is in some country spot free from the disturbance of evil reports and the noise and confusion of cities.

For those who are weary of the disappointments of ordinary life the mountain temple has a great attraction. Here Buddhism exerts itself to draw away susceptible persons from ordinary life to reside in a hermitage or in such society as a monastery affords. There is a popular story of a young girl belonging to a rich family in the Sung dynasty near the capital, Kai-feng-fu. She had read Buddhist books from a child and refused to obey the commands of her parents to be married. The father authorized the rich youth to whom he was resolved she should be united to take her by main force to his home in order that she might there be married to him. In a violent storm of thunder and lightning she was carried away by the heavenly powers to a mountain many hundreds of miles distant from her home. Here she was found seated on a stone under the shade of a bamboo grove by her intended husband who, on the charge of murdering her, was banished to the same spot. Her father and mother, her affianced husband and the prefect of the city before whom the case had been brought for decision all became converts to Buddhism on hearing the wonderful story, and prayed her to receive them as her pupils.

This story shews that in China Buddhism succeeds in some instances in persuading the rich to give up family ties and become monks and nuns in order to be free from worldly cares and temptations. A devotional life in the service of Buddha is represented as infinitely superior to a life spent in social duties and in the pursuit of secular aims.

Now it is a great advantage to men to be purified by unworldliness, to be freed from the power of temptation, to become conscious of that vacuum in the soul which cannot be filled without religion and that aspiration and longing for the infinite which reveals itself in the human heart. Yet this ideal is not satisfactory. The girl declines to comply with the wish of her parents, and the Budddhist romancist defends her. The father is represented as being resolved not to see his daughter become a nun. Chinese Buddhism represents him as willing to allow an unworthy stratagem to be used in order to compel her to be married, but the winds and thunder interfere in her favour and in answer to her prayer for help.

In addition to this unworldliness of the Buddhist ideal life one of the great practical differences between Brahmanism and northern Buddhism appears to lie in the tenderness of the compassion felt by Buddha and his great compeers or disciples, those fictitious reproductions of Buddha himself known as Omi-to-fo, Kwan Yin, Ti Tsang and the like. The great lesson of compassion taught by Buddhism to the populations of Central and South-eastern Asia is a fact of high importance in the religious history of the world. One

branch of this teaching inculcates the sparing of life to all animals usually slaughtered by man. The Mahabodhi Society of Calcutta, recently instituted to restore and preserve the sacred spots where Shakyamuni lived and taught, originated in Ceylon, and one chief argument used by the Society to captivate the European mind is this characteristic tenderness of compassion for animals. It is carried too far, because it makes a vegetarian diet a moral duty, but it teaches kindness to animals, and this in itself is a very great merit. Men without training develop much ferocity, and are so often guilty of reckless and needless cruelty that the influence of Buddhism has been in this respect distinctly beneficial in the nations where this religion prevails. The sparing of life has become a recognized virtue, and Confucianists and Taoists have been stirred up by Buddhism to exhibit more benevolent feeling towards the irrational creation than without it they would have shown.

The other branch of Buddhist compassion is in the free proclamation of a redeeming philosophy represented as being capable of rescuing the believer from ignorance, error and despair and carrying the soul to the Western heaven after this life. It is a belief in paradoxical teaching to which the neophyte is invited. All things seen and heard are a delusion. It is an error to suppose that things which seem real are real. You are yourself the Buddha that you worship. Buddha is the soul. You are yourself the P'u-sa who saves. The mighty power of Buddha you have in yourself. To talk about poetry like the Confucianist and to talk about Buddha like the shaven monk are not two things; they are one thing.* Exercise the Buddhist perception, recognize the unreality of things, and you become by so doing a being possessed of a giant's power, for everyone has Buddha within him if he will only see it to be so, and by the exercise of firm will decide that it shall be so.

Buddhism represents that the teaching of such paradoxes as these is the highest compassion, because it promotes the deliverance of innumerable sufferers from "all the ills that flesh is heir to," but it may very fairly be objected to advocates of Buddhism that material things do exist, that the objects of sense are real objects and that the arguments of Buddha on this subject are not convincing to the reason. It may be said also that the causes which lead so many persons to become believers in Buddhism are moral causes, such as the unsatisfactory character of life's pleasures and the general sadness cast over the world by the constant presence of moral evil.

In truth the compassion for mankind felt by Shakyamuni, Kwan Yin and Amitabha is good so far as it teaches the delusion

* Kwan Yin-wen (觀音問), p. 5, l. 11.

and insufficiency attached to all earthly happiness and the misery caused by sin, and Buddhism has done some noble work in teaching this. But if we read the Heart Classic and the Diamond Classic we find the moral element scarcely there at all. The soul's best aspirations are met in these books by metaphysical mystery, and it is not a worthy object of compassion to entice men away from family and social duties to a life spent in contemplations of this kind. It would be far more worth the pains to draw the soul upward to meditate on God than to weary it by the repetition of logical subtleties not adapted to make man's nature nobler and better.

One great fault in Buddhism has in China always been want of adaptation to social requirements. The scholar who has read the Confucian classics finds himself in the midst of social misery, crime, poverty and ignorance. He has been taught that instruction is the duty of the state. Every hundred families* ought to have a school master with a staff of four under him, so that all boys may be taught the Confucian books. These they should learn till seventeen, and then they should give attention to martial drill until they are twenty. The cure for disorder in the state is instruction, which makes a man a good citizen in all points. Such a man can teach the classics; he can govern a city; he can lead troops to battle. This ideal is all outside of the scope of Buddhism in China. The Buddhists have never taken hold of education as the duty of the monks. Education in Buddhism embraces metaphysical teaching. It puts forward prominently the abstruse propositions of Hindoo idealism which amuse and elevate in a certain way, but are without practical bearing on ordinary human interests.

Mr. Henry Alabaster has studied Buddhism in Siam, where it supplies education to the people, and where it is all powerful. In the "Wheel of the Law" by this author there is an ingenious defence of Buddhism on the ground that the transmigration of souls affords a strong motive to be virtuous and a very manifest reason to endeavour to benefit the world, in whose pleasures and sufferings we shall after this life by our destiny continue to share. It is true that Buddhism has been the religion established by law in many countries such as Ceylon, Burma, Tibet, Siam and the kingdoms of Peninsular India for a long period before the Mahommedan conquest. But in India the Brahmins were the educators of the people to a large extent, even in the times when the kings were Buddhists. In Siam while the Buddhists undertake education they lose the pupil when his education is finished. Mr. Alabaster had specially good opportunities of acquiring a knowledge of facts which show the effects of Buddhist education. His friend, the prime minister, who died in

* Sung Shu Biography.

1871, he describes as complaining of the unprofitable nature of monastic education, which consists of spelling book, religious formulæ and tales. He wished to see a change made by substituting for these subjects of instruction material knowledge and religion, with discussions of the evidence existing for the truth and falsity of things. "Pupils," says Mr. Alabaster, "learn to read and write Siamese and, if very clever, they also acquire Pali, written in the old Cambodian character; but the literature open to them is, for the most part, silly and unprofitable." The deceased statesman, the same who with Sir John Bowring negotiated the British treaty, also says that "in Siamese literary productions if anything is taught it is taught wrong, so that there is not the least profit in them, though one studies them from morning to night." Thus Buddhism as an education is condemned on all hands. If Buddhism fails as an education it is to be also condemned as a philosophy. We need not wonder to find Chinese authors saying that "there is no valuable philosophy outside of actual things." They are a practical people, eminently so. "Buddhism produces reverence by attention to the mind within. It does not train men in upright conduct by attention to the world without." This is a judgment passed by Yeu Ting-fu (11th century) on Buddhism. He does not object to metaphysics in itself. He prefers a philosophy which instructs men in duty and the social relations. "Some men," he remarks, "maintain that Buddha's road to truth is shorter than that of Confucius. But *if there had been a shorter road Confucius would have chosen it.*" Such is his opinion as a loyal disciple of the Chinese orthodoxy.

Buddhism is a religion of vows. The neophyte vows to abstain from animal food, from wine, from marriage, from evil speaking, from a worldly life. Before the sacred images of his faith he undergoes an initiation, usually in the most susceptible years of early manhood. He bears on his crown for life the scars of the burning incense stick, by applying which to his skin he learned to feel pain without shrinking, and to regard himself as a disciple of Buddha, the law and the monastic institute. What asceticism can do for any man it has full opportunity to do for him.

It is also a religion of law for what are the twelve causes of the Buddhist belief but a Hindoo formulation of the law of retribution which forms a part of the system of every religion the world has ever had? Buddhism is not an atheism which denies moral retribution, but an atheism which denies the eternity of God and creation by God. This holding firmly to law gives to Buddhism the power by preaching to draw men from the pursuits of vice. But every well read native Buddhist must feel or ought to feel that

as a religion the teaching of Shakyamuni has failed to convince the intellect of the country, and that one chief cause of failure has been the absence of the eternal power and goodness of God from the Buddhist creed.

JOSEPH EDKINS.

Buddhism a Preparation for Christianity.

No religion has ever shown itself so plastic as that of Buddha, not only, chameleon-like, taking its hue from its surroundings but promulgating at different times doctrines contradictory and self-destructive. Beginning as a philosophy of self-discipline it developed into a religious cult. At the outset prophesying atheism pure and simple, in the end it brought forth a pantheon of gods; and most wonderful of all raised a denier of God's existence to the throne of the Supreme. After such changes in doctrine it is hardly surprising that a system which preferred poverty to riches and deserts to cities should in later times seize the revenue of states and place its mendicant friars on the throne of kings.

* * *

Let us analyze the mental soil of China and find what elements Buddhism has contributed to make it ready for the higher cultivation of our Christian epoch.

The fundamental requisites of all religious teaching are two, viz., 1. A belief in God, *i.e.*, in some effective method of divine government.

2. A belief in the immortality of the soul, *i.e.*, in a future state of being, whose condition is determined by our conduct in the present life.

These cardinal doctrines we find accepted everywhere in China. There are, it is true, those who deny them; but such are Confucianists, not Buddhists; and I do not hesitate to affirm that for the prevalence of both China is mainly indebted to the agency of Buddhism.

* * *

I. [God—Divine government]. Instead of their gods of the hills and streams it brought to the Chinese a portion of the Hindu pantheon; and instead of their materialistic conceptions it raised them to a belief in the powers of a spiritual universe infinitely more grand than this visible world. In that universe Buddhas and Bodisatwas held sway, not limited to any hill or city but extending to all places where their devout worshippers called for succour.

Buddha, though in theory already passed into the blessedness of Nirvana, was popularly held to be the actual lord of the universe. Divinities of the next grade, called Bodisatwas, were believed to have the forces of nature at command, and to be actively engaged in the work of blessing mankind.

The superiority of these Buddhist divinities over those which they displaced consists chiefly in the fact that they possess a moral character. By virtue they have risen in the scale of being in a progression bounded only by that sublime height on which Buddha sits wrapped in solitary contemplation. Their human kindness is rendered attractive, and the most popular of all is the Goddess of Mercy, of whom it is said that she declined to enter the bliss of Nirvana, and preferred to hover on the confines of this world of suffering, in order that she might hear the prayers of men and bring succour to their afflictions. What wonder this attribute of divine compassion should win all hearts?

* * *

In Japan Amitabha Buddha is endowed with the attributes of Preserver and Redeemer. . . . .

A people who have derived these ideas from the teachings of Buddhism do appear to be in a state of comparative readiness for the message of an apostle of the true faith proclaiming, "Him whom ye ignorantly worship, declare I unto you."

II. Let us see if the same kind of preparation is to be discovered in the notions entertained in regard to the soul.

In China proper prior to the arrival of Buddhism there existed on this subject a melancholy void.

The school of Confucius offered to the longing anxious heart the idea of a shadowy existence, accompanied by a recommendation to be perfectly indifferent to it. Its teaching was essentially Sadducee, who said, "There is no resurrection, neither angel nor spirit."

The school of Tao taught that the soul is a material essence capable of being concentrated by discipline, as the diamond is condensed by fiery forces; and it may be thus rendered indestructible. To this state few, very few, could hope to attain; and the masses of mankind were given over to despair. When both schools had failed to throw their light beyond the grave Buddhism came in like an evangel of hope teaching that immortality is man's inalienable inheritance, and not the inheritance of man only but of every sentient creature, and all are connected by the links of an endless chain, moving outward in unceasing procession, either on an ascending or a descending scale; that the reality of the next state of being is more certain than the existence of the material objects by which we are surrounded; that the soul is an

immaterial essence which the transformations of matter have no power to destroy; and finally, that the weal or woe of the future life depends on the conduct of each individual during this present state of probation.

* * *

III. [Ethics]. Our Christian ethics in their religious bearings are beautifully summarized by the Apostle Paul in the three graces of Faith, Hope and Charity. Has Buddhism anything answering to these? If it has it differs in that respect from all other pagan religions.

The faith which figures so conspicuously in [the Mahayana school of] Buddhism might be defined as in the Epistle to the Hebrews as 'the substance of things hoped for, the evidence of things not seen'. . . . The place assigned to it is, as with us, at the head of the list. In a publication by a learned priest of Ningpo it is called the mother of virtues. [An abbot] like St. James connects it with "works" as proof of its genuineness. He says, "To be a Buddhist, faith has always been considered the first requisite; but faith without works is vain."

Hope is a grace which Buddhism makes prominent without having a word for it . . . . Hope implies the expectation of some kind of gain or benefit. Now the constant endeavour of the devout Buddhist, is it not to secure the rewards of the life to come by working and suffering in this present world? In Chinese Buddhism [which is chiefly the Mahayana school] that which kindles hope and quickens effort in the highest degree, is it not the prospect of entrance into the happy land, the pure or sinless land or paradise of the West? This is the Buddhist hope of heaven.

On the place of charity in the Buddhist scheme I need not dilate. Love to beings in the broadest sense is enjoined by precept; it was exemplified in the life of the founder, and it finds expression in every phase of Buddhist religious life. Compassion is the form it chiefly takes . . . Is it not charity to men that our abbot expresses when he says, "My desire is to pluck every creature that is endowed with feeling out of this sea of misery?" And is it not something very like love to God when he says, "In your walks meditate on Buddha, call to mind his refulgent person; at every step pronounce his name, and beware that you deceive not your own heart?"

* * *

[Buddhism] has given the Chinese such ideas as they possess of heaven and hell and of spiritual beings, rising in a hierarchy above man or sinking in moral turpitude below man. It has given them all their familiar terms relating to sin, to good works, to faith,

to repentance; and most of all, to a righteous retribution, which includes the awards of a future life.

As Buddhists (and though professing to be Confucianists they are nearly all more or less tinged with Buddhism) they are taught to believe that their present form of faith is not final, and to look for a fuller manifestation in an age of higher light. The magistrates very generally look on Christianity as a species of Buddhism; and will not this prepare both them and the people more readily to accept Christianity as the fulfilment of their expectation?

Extracted from Dr. Martin's Hanlin Papers, Second series.

In a note Dr. Martin says: "The Buddhists of Japan are beginning to agitate the question whether the Mahayana rests in any way on the authority of Shakyamuni." This indicates the same line of thought which, independently approached from Chinese studies, ended in the discovery that the Mahayana is a form of Christianity in Buddhist nomenclature. This discovery, referred to later in the article on *Christian Missions in Asia*, explains some of the extraordinary and irreconcilable-contradictions pointed out in Dr. Martin's article.

Other authorities on Chinese Buddhism are Dr. Eitel's *Handbook* (Dictionary) *of Chinese Buddhism*; *Three Lectures on Buddhism*; Beal's various works; Dr. Edkins' *Buddhism*.—ED.]

Taoism.

BY THE EMPEROR YUNG CHING.

[This is an Imperial Inscription about Taoism. I obtained a rubbing of this monument from the Rev. F. Jackson, Kiukiang, in April, 1893. The rubbing is 10ft. by 3ft. 6in., and explains itself. It is erected at Lung-hu-shan in the county of Kwei-ki in the province of Kiang-si, where the chief of Taoism—the "Taoist Pope"—lives.—TIMOTHY RICHARD.]

Stone Inscription of Emperor Yung Ching (A.D. 1723–1733) for the Temple of the Great Pure One on High.

CHANG TAO-LING, Heaven's Teacher in the Han dynasty (B. C. 206,—A. D. 220), who sought immortality and obtained the way of life and received a secret revelation from the gods by which he could control the action of evil spirits and could transform himself like the immortals, lived 123 years. His descendants have inherited his secret with the **liturgies, charms, seals** and **swords** which they (the Popes of Taoism) from age to age transmit to their successors and make known through their abbots and disciples.

As to their religion it is by loyalty, filial piety and uprightness that they move the gods, comfort the good and **drive away evil spirits,** protect the people and guard the nation, and it is by these that prince and ministers, parents and children observe their respective duties. After many centuries of efficacy, following inevitably as the echo does the sound, each dynasty till the present has honoured the Taoist chiefs by designating them the Immortals.

Lung-hu-shan in the county of Kwei-ki is the place where Heaven's Teacher (Chief of Taoism) conserves his body and practises the **art of securing immortality,** where the altar to the Origin of all is and where the pill of immortality is manufactured. Afterwards in this place was built the Temple of the Pure One; it has been kept up and repaired from the Tang (A. D. 618–907) and Sung (960–1260), through the Yuen (1260–1368) and Ming (1368–1644) till the present dynasty, when the Emperor Kang Hi in 1687 presented the two words "Everlasting City" (literally Evergreen City) written with his own hand, and presented also a tablet with the words, "The Temple of the Great Pure One," and gave money from his own private funds to build the halls.

Now after many years repairs are needed. I (Emperor Yung Ching) also appoint an officer of my private household to go and

repair the temple with money from my private funds. And as the constellation **Great Bear** represents the seat of God, around which all living beings turn as the stars turn round the Great Bear, a piece of ground is to be selected where a Great Bear hall is to be put up sacred to prayer. Therefore collect mechanics, prepare materials and build up the walls, large and strong, beautiful and wide.

Work was commenced in the 5th moon, 1731; next year 7th moon it was completed. A grant of land of 3,400 *mow* (about 566 acres) was also given as a perpetual endowment.

Now Heaven's Teacher regards loyalty and filial piety as the fundamentals of Taoism. From the Eastern (or After) Han dynasty till now (1,500 years) the descendants of Chang Tao-ling continue and are able to practise his arts: they are loyal, and spread their doctrine to drive away evil spirits and avert calamities; because of their special devotion they are able to comprehend even things among the dead, and know all about good and evil spirits; therefore they do not fail to have descendants to perpetuate their line, and it is well proved that they benefit the emperor by enriching the nation and helping the people.

The temple of the Great Pure One is where the spirits ascend and descend, where the Scriptures are preserved. What a sacred place is this capital of Taoism protected by the Mountain Spirits! The repairs and additions are deserved, therefore we record these things and engrave them on stone, that they may be known for ever, and that it may be also known that the government does not let service go unrewarded, so as to encourage the principles of loyalty and filial piety.

11th year of Yung Cheng, 3rd moon, 10th day.

(A.D. 1733).

Taoism.

[illegible]

[illegible] appeal to the perfect [illegible] even to details. [illegible] appeal to the laws of [illegible] application, hence [illegible] Confucianism. [illegible] conservation, the [illegible] Confucianism. Taoists [illegible] as the Mihists [illegible] things [illegible]

the art of making men immortal, (4) as the *Yin-yang-kia* or the astrologers, (5) as the military writers, (6) as the *Tsa-kia* or eclectics, (7) as the *Tsung-hwang-kia* or confederates—practically republic *versus* the monarchy of Confucianists—freedom *versus* Pan-Mongolian uniformity, (8) as the *Fa-kia* or written law *versus* monarch's will, suggesting the law of nature as the pattern for rulers. They advocated good law, while the Confucianists advocated good officers with power to act on discretion with the knowledge of historical records of consequences of certain course of action, (9) as the (*ch'ing*) or Puritan or Quietists, (10) and as the *Siao-shuoh* or light literature school.

"The **only great revolution** which ever convulsed China was caused by Taoist teaching," *i.e.*, the revolution of *She Hwang-ti*. Many changes of dynasties have taken place, but this was a change in the system of government. "It is a mere fiction of the modern Chinese to believe that their government is Confucian. The politics of Confucius himself never transcended feudalism. Another fiction is that the government of China is patriarchal. This is only true of the village communities of China." The state government is that instituted by She Hwang-ti under Taoist influence. That was the turning point between ancient and modern China.

Confucius in compiling Confucian canons of antiquity purged them of all reference to Taoism, and is therefore not to be trusted as a historian but a leader of a party only. The Taoists of that period never made Taoist canons of antiquity. But once they began they, after the example of the Buddhists, did not know where to stop. Their sacred books are not settled even to-day, and nobody knows their number. The most complete is the *Tao-tsang-ch'uen-shu*.

This is divided into the mystical and the magical, each of which after the Confucian model has its five classics and four books.

The five *king* of the mystical canon (內修) are: the 陰符, the 道德, the 清靜, the 龍虎 and the 黃庭. The four books are: the 參同契, the 悟眞篇, the 三皇玉訣 and the 青華秘文.

The five *king* of the magical canon (外修) are: the 度人經, the 皇經, the 玉樞經, the 三官經 and the 北斗經. The four books are: the 生神章, the 濟煉科, the 斷禳儀 and the 千金方, besides 諸品經懺.

Most of the canons of the later period are filled with gross superstition and repulsive idolatry.

Confucius in his later days, finding his own conservative views rejected by every ruler, at last became convinced that the Taoists were right; a change was necessary, and he wished to live 50 years more for the study of the *Book of Changes!* The *Book of Changes* is the connecting link between the Confucianists and the Taoists, a fundamental canon of both.

Note well, however, that the first 8 diagrams from which all the rest of the 64 and their changes are produced are foreign in origin. Whether they are from Central Asia or Western Asia we cannot yet tell. Most of the Han emperors were favourably inclined towards Taoism.

Ever since *Wei Peh-yang* wrote his *Ts'an-tu'ng-k'i* as commentary on the *Yi-king* or *Book of Changes* the Taoists have held to the Yi-king as one of their ancient canons.

The *Tao-teh-king*, however, is the first of the Taoist books which received "canonization." From B. C. 450-250 it was called Lao-tsze. The Emperor King Ti, of the Han dynasty, B. C. 156-141, gave the book the title of *King* or standard. Huen Tsung, of the T'ang dynasty, A. D. 713-755, gave this book its present name of *Tao-teh-king*. There is no doubt about its genuineness as it is quoted by a number of authors from the earliest date.

The *Kan-ying-pien* is one of the most popular and instructive examples of modern Taoism.

Relation of Taoism to Buddhism as well as Confucianism.

Whilst there is similarity between Buddhism and Taoism still there is a fundamental difference. In Buddhism man is to return to the Buddha state from which he sprang, but in Taoism the ethereal essence is freed from all gross material frailty and imperfection and a continuance of individual existence is believed to be attainable in an immortal state.

Taoism agrees with Confucianism that existence itself is good, and both thus contradict southern or early Buddhism that existence is an evil.

The aims and methods of Confucianism are attention to minute etiquette and the motives of this world, but Taoism seeks immortality while the Buddhist seeks annihilation or absorption in Buddha.

While Chinese Buddhists also believe in exorcism, formulas, charms and rites, in their later productions they are so far borrowing from Taoists who have taught these from the beginning.

Yet Taoism after the final victory of Confucianism over Buddhism and Taoism in the Tang and Sung dynasties adopted any ceremony which proved imposing to the masses and increased the influence and income of the monks, though invented by the Buddhists and *vice versa*. This explains the modern aspect of the confused mixture of Taoism and Buddhism as popular religions.

Taoism as a Religion.

Neither Confucius nor Lao-tsze were dreaming of founding religions. Both of them were writing on politics, but found it necessary to base their superstructure on religious views. While

Confucianism makes much of ancestral worship as the key-stone, no stress whatever is laid on it by Taoists. The human relationship was considered comparatively unimportant. A number of Taoist saints are childless, while others were never married. The individual state is emphasized in Taoism as the social in Confucianism. Confucianists marry their gods, but ancient Taoism has none of it, not even an altar to *Tao*. But the powers of nature, especially the stars, are above mortal men, and so they have studied astrology, and Confucianists learnt of them. Confucianists in their morbid belief about the dead developed *Fêng-shui*. The Taoists in their search for the elixir of life promoted *Alchemy*. As Confucianists have revelled in rules of etiquette so have Taoists in mythology with stories of genii and fairy lands.

Extracted from *Historical Characteristics of Taoism*, by Dr. Faber in the *China Review*.

Alchemy in China.

BY REV. W. A. P. MARTIN, LL.D.

One in their etymological origin, the words Alchemy and Chemistry describe different stages in the progress of the same science. In its earlier stage it acknowledged no other aim than the pursuit of the philosopher's stone and the elixir of life. In its more advanced state it renounces them both, yet it secures substantial advantages of scarcely inferior magnitude, alleviating disease and prolonging life by the improvements it has introduced into the practice of medicine; while by the mastery it gives us over the elements of nature it surpasses the most sanguine expectations of its early votaries.

Dr. Edkins in a paper on Taoism about 1869 was the first I believe to suggest a Chinese origin for the Alchemy of Europe. It is not improbable that the true cradle of alchemy was China.

Originating at the least six hundred years before the Christian era the religion of *Tao* still exerts a powerful influence over the mind of the Chinese. It looks on the soul as only a more refined form of matter; regards the soul and body as identical in substance and maintains the possibility of preventing their dissolution by a course of physical discipline. This is the seed-thought of Chinese alchemy; for this materialistic notion it was that first led the disciples of Lao-tsze to investigate the properties of matter.

Its development is easy to trace. Man's first desire is long life, his second is to be rich. Long life and immortality in the Taoist view depended on diet and medicine; and in quest of these

he ransacked the forest, penetrated the earth, and explored distant seas. He imparted a powerful impulse to the progress of discovery in botany, mineralogy and in geography. Nor did riches the other great object of pursuit remain far in the rear. A few simple experiments such as the precipitation of copper from the oil of vitriol by the application of iron and the blanching of metals by the fumes of mercury suggested the possibility of transforming the baser metals into gold. This brought on the stage another and, if possible, a more energetic motive for investigation. The bare idea of acquiring untold riches by such easy means inspired with a kind of frenzy minds that were hardly capable of the loftier conception of immortality. It had moreover the effect of directing attention particularly to the study of minerals, the most prolific field for chemical discovery.

They **worked by analogy.** As in their view the soul was only a more refined species of matter and was endowed with such wondrous powers so every object in nature they argued must be possessed of a soul, an essence or spirit which controls its growth and development—a something not unlike the *essentra quinta* of Western alchemy. This they not only believed to be the case with animals but also with plants and even minerals. It was to this half spiritual, half material theory that they had recourse to account for transformations that are perpetually going on in every department of nature. This view threw over the face of nature a glow of poetry. It awakened the torpid imagination and created an epoch in literature. It filled the earth with fairies and genii. The very stars of heaven presided over the different elements and are supposed to do so still to this day and so astrology was also born.

Extracted from Dr. Martin's *Hanlin Papers*, First Series.

Taoism.

BY TWO CHINESE ESSAYISTS.

THERE was something formed before there was any heaven or earth, the name of which we do not know, but we write it *Tao*. It embraces the heaven above and the earth beneath. It reaches to all points of the compass. In height it is without limit; in depth immeasurable. It bounds space as with a chord, and is the root of all life. During the chaotic period there was a Prince of Heaven (*Tien Kün*), the **nameless One.** He was the *Supreme Mystery of mysteries.* After that period there was produced another Prince of Heaven, the *Originator* and **Creator,** called the One who had name

and substance, the **First** of all things. He was not without existence though as without existence, invisible yet not empty space, of endless age without beginning and without end. Living in the realms above he was the originator of all the heaven; living in the regions of the earth he is the father of all creation; living among men he is the King of kings, therefore he says: I with Tao (all the forces of the universe, material, vital, moral and spiritual with their laws) have created all the universe from period to period and brought all things to pass in the fullness of the times.

Both Confucianism and Taoism are manifestations of the Supreme. To understand the mystery of Taoism is to be able to draw cheques on divinity! When the poor and ignorant get and practice it the earth on which they stand becomes holy ground, and they become children of the gods! In the Han dynasty (B. C. 206—A. D. 221) the Taoist proper had 37 books and the magic religion had 10 works. These in process of time got merged into one; the art of compounding the spiritual with the material germ of life was introduced, and alchemy arose. Those fond of spiritual truth and virtue followed *Lao-tsze*, using the *Tao Teh King*; those fond of the marvellous followed *Hwang-ti*, using the *Sin Fu King*.

The *Wu Chen Pien* (*Search for Truth*) and the *Ts'an T'ung K'i* are both Taoist books, which discuss the importance of the germ of immortality which existed before nature itself. The *Wu Chen Pien* says:—

> Pound of medicine means two eights.

And this is the meaning of *Ts'an T'ung K'i* when saying,

> The mountain peak is one eight,
> The valley lake the other.

Again *Wu Chen Pien* says:—

> Three five one—three lone numbers
> Past and present few find out.

And this is the meaning of *Ts'an T'ung K'i* when saying,

> Three, five, one,—germ of all life hold:
> Secret for wise: write them not.

Besides these methods there is also the **art of breathing** the **breath of life**, which is in nature (*Yün K'i*) practiced. Later on Chang Lu introduced in the time of the *Pei Wei* dynasty (A. D. 385–532) charms, fasting, prayers and incantations to obtain blessings and ward off calamities.

Generally speaking the art of attaining immortality is obtained in three ways: 1. By copying nature's ways—the acting and re-acting of **Yin** and **Yang** on one another. 2. By copying the **reproductive** process of nature. 3. By nourishing the **vital force**

which is partly material and partly non-material. Fire and water are wisdom and quietness. The outward pill of immortality has reference to the body (matter), the inward pill has reference to the soul (the life and spirit).

The result of this study of Tao, the mystery of the universe, has been the worship of many things as gods, such as Hien Yuen, the thunderer who often smites evil doers dead; Wên Ti, the literary spirit; Kwan Shing, the martial spirit; Lu Tsu, the religious spirit; T'ien How, the weather spirit. There are besides the similar forces underlying the names water-god, fire-god, city-god, god of agriculture.

Extracted from Two *Prize Essays* written by Chinese for the *Parliament of Religions*, 1893.

The highest that Taoism has attained to as the way of wisdom and blessing is to **worship these forces and powers**, not to understand and control them.

The strength and weakness of Taoism is strikingly illustrated by these essayists. In the first part there is a great awe of the mysterious and eternal powers working throughout nature and man called *Tao* and an unwavering conviction of the possibility of obtaining possession of it and thereby to become immortal, scarcely inferior to that of the Christian faith. In the latter part when the Taoists speak of their discoveries in the realm of the forces of nature they show that they are still in the most **elementary and crude stage of knowledge.** Instead of having discovered the laws of the forces of nature they have nothing but a rudimentary and incomplete list of gods, who are supposed to control all things and who can be moved by prayer. This is their highest *practical* wisdom. The Christians on the other hand, by their sciences—chemistry, electricity, heat, etc., are, fast becoming superior in power to their very gods! The Christians are verily the sons of God inheriting His forces and using them to save mankind. The **Taoist gods** are nothing but the **ministering spirits of the Christians** ever waiting for their commands!

Other authorities:—Dr. Edkins on Astrological Deities and their Possible Connection with Babylon and the West; On Lao-tsze and Lie-tsze, being exponents of **foreign** ideas; On the **Home of the Immortals**—She-wang-mu on **Kwun-lun** mountains in the West and the Fairy Islands in the East; On *Chu-yuen*, the Taoist poet who refers to the mythical emperors of China—*Fah-hi*, Shên-nung, Shao-hao, Chuen-hü and Hwang-ti as **personifications** of Spring, Summer, Autumn, Winter and the Earth; On Rare Sculptures of the **Han** Dynasty.

Frederick Henry Balfour's *Divine Classics of Nan-hua.*

There is an excellent article on Yang-chu, in which a good view of Lie-tsze's philosophy is also given by Dr. Forke in the Peking Oriental Society. T. R.

Mohammedanism in China.

BY REV. H. V. NOYES.

MOHAMMEDANISM in China began by Mohammed himself sending his maternal uncle, Wah-b-abi-kabcha, by sea as an envoy to the Emperor of China in A. D. 628, when authority was given to build mosques in Canton and the free exercise of their religion.

In 708 there was another embassy overland to Si-ngan-fu, the then capital of the empire, and several myriads of Mohammedans began to settle in Shensi.

In 755, 4,000 Arab soldiers were sent by Kaliph Abu-Giafer to succour the Chinese emperor against the Turkish rebel An Lu-shan. As a recompense for their services these soldiers were established in the principal cities of the empire and given Chinese wives. These may be considered the original stock of Arab Mohammedan Chinese. At that time the Arab traders also came to Chinese ports in very large numbers, and had consuls of their own.

In 850 during a rebellion at Canton 120,000 Mohammedans, Jews, Christians and Parsees perished. After that they declined in China.

In the Mongol dynasty the Arabs came in large numbers again and settled themselves in Fuhkien, Chehkiang and Kiangsu. Foochow being now their chief centre of trade instead of Canton.

During the Mongol dynasty the province of Yünnan was for the **first time annexed to China**. The inhabitants were wild and uncivilized. The Mongol emperor appointed Omar, a Mohammedan from Bokhara, to be the governor. He invited a large number of scholars and co-religionists to come and help him to civilize and convert the people, which they did till almost the **whole province became Mohammedans**. The Mohammedans in the north-west in Shensi and Kansuh also increasad in numbers till they became a power in the land.

When the Chinese dynasty was restored to power a **policy of repression** of Mohammedans commenced, which has been followed by the Manchus down to the present time.

In 1385 the Mohammedan merchants received orders to retire to their ships from Canton, and the Chinese were warned not to have too frequent communication with them.

In 1525 the same thing happened again.

From 1817 to 1855 the Chinese mandarins by a series of oppressions and wholesale massacres of men, women and children in Yünnan, roused the whole province to rebellion, which in 1873 they put down by a crowning act of treachery, beheading 17 Mohammedan chiefs, whom they had invited to a friendly council and banquet!

The same policy of hatred, privately encouraging the people to set fire and sword on the Mohammedans, was adopted in Shensi till the whole of the north-west was up in arms from Si-ngan-fu to Ili. And this rising took 12 years to put down. It was also done by the fearful slaughter and even the **annihilation of the Mohammedans** in many districts by General Tso and not by the moral force which the Chinese pride themselves on so much.

We subjoin the statistics of Mohammedans now in China according to De Thiersant, who spent 15 years in studying the subject in China:—

Kansuh	8,350,000
(60 per cent of population.)	
Shensi	6,500,000
Yünnan	3,500,000
Kokonor and Ili	300,000
Chiili	250,000
(Peking alone has 100,000.)	
Shantung	200,000
Honan	200,000
Kiangsu and Anhui	150,000
Hunan and Hupeh	50,000
Kweichow	40,000
Szechuen	40,000
Chehkiang and Fuhkien	30,000
Kwangtung	21,000
Kwangsi	15,000
Kiangsi	4,000
	19,650,000

There are also many Mohammedans in Manchuria, making up their number in China to be about 20 millions.

Condensed from Mr Nevius's Lectures in *Chinese Recorder*, January and February 1880.

TIMOTHY RICHARD.

Mohammedanism.

Points of Contact and Contrast with Christianity.

BY GEORGE WASHBURN, D.D.

THE faith of Islam is based primarily upon the Koran, which is believed to have been delivered to the prophet at sundry times by the angel Gabriel and upon the traditions reporting the life and words of the prophet; and, secondarily upon the opinions of certain distinguished theologians of the second century of the Hegira, especially for the **Sunnis**, of the four Imams, Hanife, Shafi, Malik and Hannbel.

The **Shiites**, or followers of Aali, reject these last with many of the received traditions and hold opinions which the great body of Moslems regard as heretical. In addition to the two-fold divisions of Sunnis and Shiites and of the sects of the four Imams there are said to be several hundred minor sects.

It is, in fact, very difficult for an honest inquirer to determine what is really essential to the faith. A distinguished Moslem statesman and scholar once assured me that nothing was essential beyond a belief in the existence and unity of God. And several years ago the Sheik-ul-Islam, the highest authority in Constantinople, in a letter to a German inquirer, stated, that whoever confessed that there is but one God, and that Mohammed is his prophet, is a true Moslem, although to be a good one it is necessary to observe the **five points**—of **confession, prayer, fasting, almsgiving** and **pilgrimage**; but the difficulty about this apparently simple definition is that belief in Mohammed as the prophet of God involves a belief in all his teaching, and we come back at once to the question what that teaching was.

The great majority of Mohammedans believe in the Koran, the traditions and the teaching of the school of Hanife, and we cannot do better than to take these doctrines and compare them with what are generally regarded as the essential principles of Christianity.

With this explanation we may discuss the relations of Christianity and Mohammedanism as Historical, Dogmatic and Practical.

I. *Historical Relations.*

[Carlyle says: "Islam is definable as a confused form of Christianity." And Draper calls it "the Southern Reformation, akin to that in the North under Luther." Dr. Washburn does not agree with these views.]

The prophet recognized the Christian and Jewish Scriptures as the Word of God, although it cannot be proved that he had ever read them. They are mentioned one hundred and thirty-one times in the Koran, but there is only one quotation from the Old Testament and one from the New. The historical parts of the Koran correspond with the Talmud, and the writing current among the heretical Christian sects, such as the Protevangelium of James, the Pseudo Matthew and the Gospel of the Nativity of Mary rather than with the Bible. His information was probably obtained verbally from his Jewish and Christian friends, who seem, in some cases, to have deceived him intentionally. He seems to have believed their statements that his coming was foretold in the Scriptures, and to have hoped for some years that they would accept him as their promised leader.

His confidence in the Christians was proved by his sending his persecuted followers to take refuge with the Christian king of Abyssinia. He had visited Christian Syria, and if tradition can be trusted he had some intimate Christian friends. With the Jews he was on still more intimate terms during his last years at Mecca and the first at Medina.

But in the end he attacked and destroyed the Jews and declared war against the Christians; making a distinction, however, in his treatment of idolaters and "the people of the Book," allowing the latter, if they quietly submitted to his authority, to retain their religion on the condition of an annual payment of a tribute or ransom for their lives. If, however, they resisted, the men were to be killed and the women and children sold as slaves (Koran, sura ix). In the next world Jews, Christians and idolaters are alike consigned to eternal punishment in hell.

Some have supposed that a verse in the second sura of the Koran was intended to teach a more charitable doctrine. It reads: "Surely those who believe, whether Jews, Christians or Sabians, whoever believeth in God and the last day, and doth that which is right, they shall have their reward with the Lord. No fear shall come upon them, no her shall they be grieved." But Moslem [illegible] understand this as only teaching that if Jews, [illegible] Sabians become Moslems they will be saved; the [illegible] express faith in Islam.

[illegible] in so many words: "Whoever [illegible] that Islam it shall not be accepted of [illegible] those that perish."

[illegible] should be said that [illegible] of the [illegible] of Christ.

The question whether Mohammedanism has been in any way modified since the time of the prophet by its contact with Christianity I think every Moslem would answer in the negative.

II. *Dogmatic Relations.*

It has been formally decided by various fetvas that the Koran requires belief in seven principal doctrines, and the confession of faith is this, "I believe in God, on the Angels, on the Books, on the Prophets, on the Judgment Day, on the Eternal Decrees of God Almighty concerning both good and evil, and on the Resurrection after Death."

There are many other things which a good Moslem is expected to believe, but these points are fundamental.

Taking these essential dogmas one by one we shall find that they agree with Christian doctrine in their general statement, although in their development there is a wide divergence of faith between Christian and the Moslem.

First, the Doctrine of God. The essential difference in the Christian and Mohammedan conception of God lies in the fact that the Moslem does not think of this great king as having anything in common with his subjects, from whom he is infinitely removed. The idea of the incarnation of God in Christ is to them not only blasphemous but absurd and incomprehensible; and the idea of fellowship with God, which is expressed in calling him our Father, is altogether foreign to Mohammedan thought. God is not immanent in the world in the Christian sense, but apart from the world and infinitely removed from man.

Second, the Doctrine of Decrees, or of the Sovereignty of God, is a fundamental principle of both Christianity and Islam.

It cannot be denied that this doctrine of the decrees of God has degenerated into fatalism more generally among Moslems than among Christians. I have never known a Mohammedan of any sect who was not more or less a fatalist, notwithstanding the fact that there have been Moslem theologians who have repudiated fatalism as vigorously as any Christian.

Third, the other five doctrines we may pass over with a single remark in regard to each. Both Moslems and Christians believe in the existence of good and evil angels, and that God has revealed His will to man in certain inspired books, and both agree that the Hebrew and Christian Scriptures are such books. The Moslem, however, believes that they have been superseded by the Koran, which was brought down from God by the angel Gabriel. They believe that this is his eternal and uncreated word; that its divine character is proved by its poetic beauty; that it has a miraculous

power over men apart from what it teaches, so that the mere hearing of it, without understanding it, may heal the sick or convert the infidel. Both Christians and Moslems believe that God has sent prophets and apostles into the world to teach men His will; both believe in the judgment day and the resurrection of the dead, the immortality of the soul and rewards and punishments in the future life.

It will be seen that in simple statement the seven positive doctrines of Islam are in harmony with Christian dogma; but in their exposition and development the New Testament and the Koran part company, and Christian and Moslem speculation evolve totally different conceptions, especially in regard to everything concerning the other world. It is in these expositions, based upon the Koran (*e.g.*, sura lvi. and lxxviii), and still more upon the traditions, that we find the most striking contrasts between Christianity and Mohammedanism.

Fourth, the essential dogmatic difference between Christianity and Islam is in regard to the person, office and work of Jesus Christ. The Koran expressly denies the Trinity, the Divinity of Christ, His Death and the whole Doctrine of the Incarnation and the Atonement, and rejects the sacraments which he ordained.

It accepts His miraculous birth, His miracles, His moral perfection and His mission as an inspired prophet or teacher. It declares that He did not die on the cross, but was taken up to heaven without death, while the Jews crucified one like Him in His place. It consequently denies His resurrection from the dead, but claims that He will come again to rule the world before the day of judgment.

It says that He will Himself testify before God that He never claimed to be divine: this heresy originated with Paul.

At the same time the faith exalts Mohammed to very nearly the same position which Christ occupies in the Christian scheme. He is not divine, and consequently not an object of worship, but he was the **first created being**, God's first and **best beloved**, the noblest of all creatures, the **mediator** between God and man, the great intercessor, the first to enter paradise, and the **highest there**. Although the Koran in many places speaks of him as a sinner in need of pardon (Ex., sura xxiii., xlvii. and xlviii,) his absolute sinlessness is also an article of faith.

The Holy Spirit, the third person in the Trinity, is not mentioned in the Koran, and the Christian doctrine of his work of regeneration and sanctification seems to have been unknown to the prophet, who represents the Christian doctrine of the Trinity as teaching that it consists of God the Father, Mary the Mother and Christ the Son. The promise of Christ in the Gospel of John to send the Paraclete, the prophet applies to himself, reading

παρακλητος as περικλυτος, which might be rendered into Arabic as Amed, another form of the name Mohammed.

We have then in Islam a specific and final rejection and repudiation of the Christian dogma of the Incarnation and the Trinity and the substitution of Mohammed for Christ in most of his offices.

III. *The Practical and Ethical Relations.* . . . of Islam to Christianity are even more interesting than the historical and dogmatic. The Moslem code of morals is much nearer the Christian than is generally supposed on either side, although it is really more Jewish than Christian.

The truth is that we judge each other harshly and unfairly by those who do not live up to the demands of their religion, instead of comparing the pious Moslem with the consistent Christian.

The first practical duties inculcated in the religious code are: **Confession** of God, and Mohammed his prophet; **Prayer** at least five times a day; **Fasting** during the month of Ramazan, from dawn to sunset; **Alms** to the annual amount of two and one-half per cent. on property; **Pilgrimage** to Mecca at least once in a life-time. A sixth duty, of equal importance, is taking part in **sacred war** or war for religion; but some orthodox Moslems hold that this is not a perpetual obligation, and this seems to have been the opinion of Hanife.

In addition to these primary duties of religion the moral code, as given by Omer Nessefi, demands: honesty in business, modesty or decency in behaviour, fraternity between all Moslems, benevolence and kindness toward all creatures. It forbids gambling, music, the making or possessing of images, the drinking of intoxicating liquors, the taking of God's name in vain and all false oaths. And in general Omer Nessefi adds: "It is an indispensable obligation for every Moslem to practice virtue and avoid vice, *i.e.*, all that is contrary to religion, law, humanity, good manners and the duties of society. He ought especially to guard against deception, lying, slander and abuse of his neighbor."

So far, with one or two exceptions, these conceptions of the moral life are essentially the same as the Christian, although some distinctively Christian virtues, such as meekness and humility, are not emphasized.

Beyond this we have a moral code, equally binding in theory, and equally important in practice, which is not at all Christian, but is essentially the morality of the Talmud, in the extreme value which it attaches to outward observances, such as fasting, pilgrimages and ceremonial rites.

All the concerns of life and death are hedged about with prescribed ceremonies, which are not simple matters of propriety,

but of morality and religion; and it is impossible for one who has not lived among Moslems to realize the extent and importance of this ceremonial law.

In regard to polygamy, divorce and slavery, the morality of Islam is in direct contrast with that of Christianity; and as the principles of the faith, so far as it is determined by the Koran and the traditions, are fixed and unchangeable, no change in regard to the legality of these can be expected. They may be silently abandoned, but they can never be forbidden by law in any Mohammedan state.

Another contrast between the morality of the Koran and the New Testament is found in the spirit with which the faith is to be propagated. The prophet led his armies to battle, and founded a temporal kingdom by force of arms. The Koran is full of exhortations to fight for the faith. Christ founded a spiritual kingdom, which could only be extended by loving persuasion and the influence of the Holy Spirit.

It is true that Christians have had their wars of religion, and have committed as many crimes against humanity in the name of Christ as Moslems have ever committed in the name of the prophet; but the opposite teaching on this subject in the Koran and the New Testament is unmistakable, and involves different conceptions of morality.

Such, in general, is the ethical code of Islam. In practice there are certainly many Moslems whose moral lives are irreproachable according to the Christian standard, who fear God, and in their dealings with men are honest, truthful and benevolent; who are temperate in the gratification of their desires, and cultivate a self-denying spirit, of whose sincere desire to do right there can be no doubt.

There are those whose conceptions of pure spiritual religion seems to rival those of the Christian mystics. This is especially true of one or two sects of Dervishes. Some of these sects are simply Mohammedan Neo-Platonists, and deal in magic, sorcery and purely physical means of attaining a state of ecstasy; but others are neither pantheists nor theosophists, and seek to attain a unity of spirit with a supreme, personal God by spiritual means.

Those who have had much acquaintance with Moslems know that, in addition to these mystics, there are many common people—as many women as men—who seem to have more or less clear ideas of spiritual life, and strive to attain something higher than mere formal morality and verbal confession; who feel their personal unworthiness, and hope only in God.

There is, however, one sin which is in its very nature sinful, and which man is capable of knowing to be such, that is, the sin of denying that there is one God, and that Mohammed is his prophet.

Everything else depends on the arbitrary command of God, and man may be arbitrarily forgiven; but this does not, and is consequently unpardonable. For whoever dies in this sin there is no possible escape from eternal damnation.

We have seen that while there is a broad, common ground of belief and sympathy, while we may confidently believe as Christians that God is leading many pious Moslems by the influence of the Holy Spirit, and saving them through the atonement of Jesus Christ, in spite of what we believe to be their errors in doctrine, these two religions are still mutually exclusive and irreconcilable.

The general **points of agreement** are that we both believe that there is one supreme, personal God; that we are bound to worship Him; that we are under obligations to live a pious, virtuous life; that we are bound to repent of our sins and forsake them; that the soul is immortal, and that we shall be rewarded or punished in the future life for our deeds here; that God has revealed His will to the world through prophets and apostles, and that the Holy Scriptures are the Word of God.

These are most important grounds of agreement and mutual respect, but the **points of contrast** are equally impressive.

The Supreme God of Christianity is immanent in the world, was incarnate in Christ, and is ever seeking to bring His children into loving fellowship with Himself. The God of Islam is apart from the world, an absolute monarch, who is wise and merciful, but infinitely removed from man.

Christianity recognizes the freedom of man and magnifies the guilt and corruption of sin, but at the same time offers a way of reconciliation and redemption from sin and its consequences through the atonement of a divine Saviour and regeneration by the Holy Spirit.

Mohammedanism minimizes the freedom of man and the guilt of sin, makes little account of its corrupting influence in the soul and offers no plan of redemption, except that of repentance and good works.

Christianity finds its ideal man in the Christ of the Gospels; the Moslem finds his in the prophet of the Koran and the traditions.

Other points of contrast have been mentioned, but the fundamental difference between the two religions is found in these.

IV. *Probable Future.* This is not the place to discuss the probable future of these two great and aggressive religions, but there is one fact bearing upon this point which comes within the scope of this paper. **Christianity** is essentially **progressive**, while **Mohammedanism** is **unprogressive** and stationary.

In their origin Christianity and Islam are both Asiatic, both Semitic, and Jerusalem is but a few miles from Mecca. In regard to the number of their adherents both have steadily increased from the beginning to the present day. After nineteen hundred years Christ-

ianity numbers 400,000,000, and Islam, after thirteen hundred years, 200,000,000; but Mohammedanism has been practically confined to Asia and Africa, while Christianity has been the religion of Europe and the new world, and **politically it rules all over the world, except in China and Turkey.**

Mohammedanism has been identified with a stationary civilization, and Christianity with a progressive one. There was a time, from the eighth to the thirteenth centuries, when science and philosophy flourished at Bagdad and Cordova under Moslem rule, while darkness reigned in Europe; but Renan has shown that this brilliant period was neither Arab nor Mohammedan in its spirit or origin; and although his statements may admit of some modification it is certain that, however brilliant while it lasted, this period has left no trace in the Moslem faith unless it be in the philosophical basis of Mohammedan law, while Christianity has led the way in the progress of modern civilization.

Both these are positive religions. Each claims to rest upon a Divine revelation, which is, in its nature, final and unchangeable, yet the one is stationary and the other progressive. The one is based upon what it believes to be Divine **commands**, and the other upon Divine **principles**; just the difference that there is between the law of Sinai and the law of love, the Ten Commandments and the Two. The ten are specific and unchangeable; the two admit of ever new and progressive application.

Whether in prayer or in search of truth, the Moslem must always turn his face to Mecca and to a revelation made once for all to the prophet; and I think that Moslems generally take pride in the feeling that their faith is complete in itself, and as unchangeable as Mount Ararat. It cannot progress because it is already perfect.

The Christian on the other hand, believes in a living Christ, who was indeed crucified at Jerusalem, but rose from the dead, and is now present everywhere, leading His people on to ever broader and higher conceptions of truth, and ever new applications of it to the life of humanity; and the Christian Church, with some exceptions, perhaps, recognizes the fact that the perfection of its faith consists not in its immobility but in its adaptability to every stage of human enlightenment. If progress is to continue to be the watchword of civilization, the faith which is to dominate this civilizatiou must also be progressive.

We are soldiers all, without a thought of ever laying down our arms, but we meet to learn the lesson that **our conflict is not with each other, but with error, sin and evil of every kind.** We are one in our hatred of evil and in our desire for the triumph of the kingdom of God.

Extracted from Dr. Washburn's Mohammedanism in *Parliament of Religions, 1893.*

The Secret Sects of China.

Besides the religions already mentioned in this Hand-book, which are recognized as institutions of the empire, there are many other religious bodies which are not sanctioned by the government, and as they are not sanctioned they are compelled to meet in secret, hence the name **Secret Sects.**

Some are largely political, most are mainly religious, some propitiate evil powers, while others hold the symbols of reproduction in reverence, as in India. Some use Confucian terms, some Buddhist, some Taoist, and some use eclectic nomenclature for the new ideas which they have outside the so-called three orthodox religions of China. Combined they are **a great host**, estimated to have between 20,000 and 200,000 followers in each province. Nor is their strength in mere numbers either. While the followers of the orthodox religions, generally speaking, are formalists, the followers of these are such from conviction, and are prepared to run great risks.

The government well knows that they are powerful and is more or less in constant fear of them. It is not an uncommon thing to read in the *Peking Gazette* that viceroys and governors have been given full power of life and death over these leaders of religious sects, without reference to Peking. **Religious liberty** in the Christian sense of the term, like political liberty, is a thing **unknown** in China outside the three orthodox ones and Mohammedanism. The reason which the government gives for this eternal opposition to them is that they are all bad characters.

Many believed that naturally at first, but on further inquiry into the matter we find that the Chinese government unhappily is as capable of misrepresenting these as she does Christianity. While not denying that the followers of these have sometimes broken into rebellion, just as the followers of the other four religions have done, still those who know them best have a very high opinion of some of them. They regard them as the most **vital and noble** of the Chinese, the **moral backbone** of the nation. When they become Christians they are generally of far great value than Christians from the so-called non-religious or orthodox classes, as if made of higher stuff altogether. But no scientific classification or exhaustive study of them as a whole has yet been made, and this still is a great desideratum.

There was an interesting beginning made by Rev. Francis James. From his notes on the Secret Sects in Shantung, with a list of *fifty* books from their literature, published in the Records of the

Shanghai Missionary Conference of 1890 we extract the following, only taking the liberty of arranging the various sects in a temporary chronological order:—

1.—法路教, *Fah Lu Kiao=Sect of the God Fah-lu.*

Probably a branch of the Buddhists. "Fah-lu" god is said to be the highest of all divine beings, and those who join this sect claim to be the first rank of men. They also worship heaven, earth and *man*, that is, sages, not ordinary men. Said to have come from India soon after the Buddhists came to China, A. D. 58. Very strong on the sin of taking life. Once a month allow a day's rest to their animals. Bears an excellent reputation. Not numerous.

2.—太陽教, *T'ai Yang Kiao=Sun Society.*

From the time of the Chow dynasty to the T'ang dynasty this sect is said to have flourished in China. Probably about B. C. 400 to A. D. 650. By some said to be of native origin, others assert that Persians came to China in the Han dynasty and propagated it about A. D. 89-106. Has borne a good character and never been convicted of sedition. They worship the sun only when it is visible. Dull days and night time worship a lamp or fire as substitute for the sun. Members are still numerous.

3.—白雲教, *Pei Yün Kiao=White Cloud Society.*

Founded by 魏伯陽, Wei Pei-yang, a Taoist philosopher of the Han danasty [author of the famous work 參同契]. Much devoted to search for the drug of immortality, ascetic exercises, profound meditations to rectify the desires, etc., etc. Was once considered a very respectable society and had many learned and wealthy followers. Afterwards fell into disrepute and was accused of sedition, but has not often been punished for disloyalty. Not very numerous.

4.—朝光教, *Chào Kwang Kiao=Light Worship Society.*

Founded by Wei Yüen (魏源) in the latter Han dynasty some time before A. D. 220; exact date quite uncertain. Worship moon, stars and light. Burn paper, but not incense. Use charms and incantations. Have suffered punishment for sedition. Not so numerous as the Sun Society. Membership confined to men.

5.—無爲教, *Wu Wei Kiao=Non-action Society.*

Founded about the end of the Chow dynasty, A. D. 250. Said to have been established by disciples of Lao Tsz. Worships Lao Tsz and various deities. Uses charms, incantations, incense and paper. Not very numerous in Shantung. Not often convicted of sedition.

6.—四川教, *Sz Ch'wan Kiao=Sz Ch'wan Province Sect.*

Another name of the 金丹教, "Golden Elixir" Society. This name was given when a native of Sz-ch'wan was convicted of sedition, A. D. 1814, but the original sect dates back to the Sung dynasty, A. D. 1101-1126. Said to have been founded by 張紫陽, Chang Tsz-yang. Very mystical. Idolatry, charms, etc., practised. Probably the largest society in Shantung. Contains many literary men. Numbers many sincere and earnest seekers after truth. Often punished for spreading sedition.

7.—白蓮教, *Pei Lien Kiao=White Lily Sect.*

Founded during the Yüen dynasty, A. D. 1206-1333 [and said to be a branch of the 白雲教]. Revived and flourished under the leadership of 徐鴻儒, Sü Hung-ru, in the reign of T'ien Chi, Ming dynasty, A. D. 1621-1628. Follows most of the current forms of idolatry. Often punished for sedition. Very numerous. Known under many names in most if not all the provinces.

8.—八卦教, *Pah Kwa Kiao=Eight Diagrams Society.*

Said to have been founded about the beginning of the present dynasty, A. D. 1644, by 韓谷子 (Han Kuh-tsz). Conforms to outward forms of current idolatry, but does not believe in worshipping anything beside heaven. Devotes great attention to issuing tracts exhorting people not to take the lives of animals and birds. Strict vegetarians. Opium, wine, and tobacco not allowed to members. Very diligent in secretly propagating their doctrines. One of the largest societies. Often accused of seditious aims.

9.—子母教, *Tsz Mu Kiao=Mother and Son Society.*

Founded by 賴國傑, Lai Kwoh-kieh, in the reign of 嘉慶, Kia-k'ing, A. D. 1796-1821. Chiefly engaged in divination, fortune telling, predictions, occult methods of causing cash to produce cash, so as to ensure against empty pockets. Said to be seditious. Numerous.

10.—聖賢教, *Sheng Hsien Kiao=Sect of the Sages and Worthies.*

Origin and date uncertain. Chiefly uses the "Doctrine of the Mean" as text-book. Delights in mysteries and predictions. Worships the "Great Extreme," or the ultimate immaterial principle of all things—太極 (*T'ai-chi*). Does not worship any of the gods or use images. Composed chiefly of literary men. Has been punished for disloyal practices. Numerous.

The **Tsai Li Kiao** (在理) is of recent origin, and has its head-quarters at Tientsin, but has many followers in other parts of Chih-li, Shantung, Mongolia and Manchuria. It professes to abstain from opium, tobacco and wine. Outwardly its teaching is negative, and has no high doctrines to occupy the mind of its followers. Inwardly, however, it has sprung up largely, owing to poverty and social discontent. In Tientsin about half the people at least and most of the boatmen belong to this sect, dwarfing all other religions. On account of its strength and the conditions of its formation, although there are more soldiers around Tientsin than perhaps anywhere else in China, this powerful political sect has been for many years a source of great anxiety to the rulers and military leaders. The great problem is to keep it under without inciting it to rebellion.

The **Kin Tan Kiao** 金丹教=The Religion of the Pill of Immortality. This is perhaps the most widespread and powerful of all the secret sects in the North of China, and deserves a more extended notice. It is to be found in Szechuen, Shensi, Shansi, Honan, Shantung, in the borders of Mongolia and in Manchuria. In the last few years in Mongolia most of the disaffected people have been joining it, as it is their only hope from the oppression of the mandarins. Although the sect is not political it is obliged under persecution to take joint measures for self-defence. The pity is every powerful combination against the mandarins is regarded by them as rebellion. The government **massacred 15,000** of these in 1891 under the false charge of being rebels, if we are to credit good men who were living in the midst of the troubles.

The Taoists talked of having discovered the **Pill of Immortality** some centuries before the time of Christ, but for about a thousand years they only sought for it in minerals, herbs and other **physical essences** as remedies against disease and death.

But in A. D. 755 was born a man named Lü Yen (呂嵓.) His other names are Tung Pin (洞賓) and Ch'un Yang-tsze (純陽子.) His home was in P'u-chow-foo in the south of Shan-si. He attained the degree of doctor of literature *(Chin-shih)*, and subsequently held office in the province of Kiang-si. This man was a voluminous writer on religion, and put the search for immortality on a **moral and spiritual basis**, largely using the old physical terms of *Yin* and *Yang*, but with a new and higher meaning, and so called himself *Son of the Essence of the Universe!* He did not profess to have discovered this new truth himself, but to have received it, transmitted from the First and Greatest of the "Eight Immortals" (八仙), who lived about seven centuries before him. The real name of this one does not seem to be given, but the symbolical ones are, *The Warning Bell, which does not trust in physical force* (鐘離權); *The Quiet Logos* (寂道); *The King of the Sons of God* (王陽子); the *First Teacher of the "True Doctrine of Immortality"* (長生眞訣), and *Teacher from Above* (雲房先生); and there are other important truths not indicated in these names which remind us strongly of Christian truth. The question of supreme importance here is this: Did there live at that period any other teacher in the whole world who taught such transcendent truths, but one—Jesus of Nazareth? We have not yet heard of any other, and if it was transmitted from Western Asia then the question is how did Lü Tung-pin get hold of these doctrines?

A little history and geography will help us here. The Nestorian missionaries were received by the Chinese Emperor in Si-ngan-fu in A. D. 635, and permitted to settle down and teach their religion. The famous general *Kwoh Tsze-yih*, the prince of Ping-yang-foo in Shan-si, became a believer in the Nestorian religion, and he lived A. D. 697-781. From the Nestorian monument we see that the Nestorian missionaries used Chinese philosophical terms then current to express Christian truths, just as we borrow many religious terms in our days. As the Christian religion was patronized in the capital, and by one of the most powerful princes of the day, and as this had now gone on for more than a century, we have ample time for a number of adherents to become thorough followers of Nestorianism in this region. Now Lü Tung-pin was brought up in this very centre between the capital Si-ngan-fu and Ping-yang-foo, so there seems to be ample opportunity for him to get hold of these doctrines from the West.

This doctrine, whatever its origin may have been, has taken a great hold in China. Temples to Ch'un-yang are all over the North and Central China at least, and are the places much resorted to for healing by faith and prayer and for superhuman guidance; the doctrine is also often associated with the Buddhist *Mi-mi-kiao*, which is extensively known in the north and with *Kwan-yin*, the *Goddess of Mercy*, in whose worship Mr Beal has proved the prayers in use are **essentially the same** as the **Christians** prayers.

Moreover, the present dynasty has forbidden the image as formerly to be made with a **white face**. If the white face indicates foreign origin then the step is clear. If not, it is difficult that the government should concern itself about what otherwise would be of such a trifling importance.

Add to this circumstantial evidence that several of the leaders of the *Kin-tan-kiao*, whether they have joined the modern Christians or not, have declared that the essential doctrines of the **Kin-tan-kiao and Christianity are the same.**

In the absence then of strong evidence to the contrary, there is very strong presumption that much of the teaching of this *Kin-tan-kiao*, like the highest teaching in Buddhism, had its origin in Christianity. And if not, we have yet to look for the lost Nestorians, and our theory of the unresistible power of Christian truth will require some modification.

How is it then that we do not find the Christian Scriptures amongst them? One easy answer to this lies in the anti-foreign tradition of ages that is going on in the Chinese government, arising largely no doubt from Confucianism being a national instead of a universal religion. Anything that appeals to any power above the emperor is regarded as treasonable, and therefore, according to this, law books containing these sentiments or those which have anything clearly expressed in terms not current among the other recognized religions of China, have been destroyed again and again times without number for **a millennium**, and this is going on even now, and their leaders are put to death, and their property confiscated. Yet in spite of being hunted and hounded for ages they still thrive, and new martyrs are ripe and ready in every age, to risk property, home and their very lives for the truth they have!

T. RICHARD.

On the Foreign Languages spoken in China and the Classification of the Chinese Dialects.

BY P. G. VON MÖLLENDORFF.

When the founders of the Chinese empire, say 5000 years ago, entered China *viâ* Turkestan, in the North West, and formed their first colonies in Ho-tung, on the plain east of the Huang-ho in Shansi, they were pressed and constantly harassed by Hsiung-nu, or Turkish hordes, which were close behind them. That the Hsiung-nu were Turks is proved by the Hsiung-nu words found in the Shi-ki and in the two Han Annals, which are Turkish one and all. It is to be desired that these words be brought together and properly identified by an expert.

Gradually the Chinese spread eastward and southward, until they possessed all the land north as far as the Gobi and part of the modern province of Chihli and south somewhat beyond the Yangtse.

The Turks seem to have occupied in ancient times the plains extending from the Altai mountains in a north-easterly direction; south of their line of nomadic existence were the Tungusians, also nomads, whose chief settlements were north and south of the Amur. Both lines were separated by the invasion of the Mongols who, it would appear, came from the north, and who settled chiefly in the Gobi and adjacent parts.

It is to be assumed that the Chinese came upon an aboriginal population which was thinly scattered over all the provinces, and in consequence unable to offer much resistance. It was therefore partly amalgamated, partly forced to yield and to cross the Yangtse.

The whole of Southern China, except that part occupied by the aborigines or Miaotze, was probably inhabited by Indo-Chinese races. Fukien, Kuangtung, Kuangsi, Kueichow and Yünnan were little known in ancient times; these provinces were partly conquered by the Chinese in the 3rd century B.C. and slowly colonised. Canton was conquered 216 B.C. Hainan was taken in the year 110 B.C.*

We know absolutely nothing of the pre-Chinese ethnography of Fukien and Kuangtung; both provinces were gradually colonised, and the natives were either expelled or absorbed, or remaining, merely adopted the Chinese language.

* W. F. Mayers, A Historical and Statistical Sketch of the Island of Hainan, Journ. of N. C. B. of R. A. S., Vol. VII (1872), p. 1-23.

In Kuangsi, Kueichow and Yünnan important empires of Siamese and Burmese origin existed.* A great part of their population consisted of Miaotze.

Yünnan and Kueichow have only been colonised by Chinese under the Mongol dynasty in the 13th century. Under Kublai Khan Mohammedan elements were introduced, which exist to this day. The troops under Wu San-kuei, a native of Liaotung, who died 1678, brought "northern mandarin" with them.

In Kuangtung the last Chinese immigration took place in the 14th century, when the Hakkas, probably from Kiangnan, immigrated and carried a northern dialect with them.

On the island of Formosa strangers from the south had appropriated the unoccupied island. There appear to be different dialects or even languages in use among them, but all point to the Philippine Islands as their source. The last immigrants in the south of Formosa seem to have come some 300 or 400 years ago. Their language has been preserved by a translation of the Gospel of St. Matthew, made about 200 years ago by Dutch missionaries. According to this translation their language is an antiquate Tagaloc, *i.e.*, the language spoken in the province in which Manila is situated. The immigrants brought a knowledge of writing with them, as the modern Tagaloc word for writing, *sulat*, is already found in the translation.

We thus find the following foreign languages still spoken in China:—

Turkish is spoken in Turkestan and a part of Kansu. The Turkish population is everywhere intermixed with Chinese settlers. Of other languages spoken in Turkestan and Western Mongolia very little is known.

Mongolian is spoken by the people inhabiting the Gobi; only on the more fertile borders have Chinese settlers made some inroads. To the east Mongolian tribes extend their nomadic wanderings into Manchuria.

Tungusian dialects are spoken by Tungusic tribes in the north-east of Manchuria on the Amur and the Ussuri; and in remote valleys of the mountains of south-eastern Kirin, the cradle of the Manchus, some families may have preserved their original speech.

The above three languages—Turkish, Mongolian and Tungusian—belong to the Ural-altaic family.

The *Miaotze* are only found south of the Yangtse, living in small colonies and scattered over a large territory. They are still to be found in the mountains of south-western Chehkiang; in the

* E. H. Parker, *Ch. Rec.*, Vol. XIX (1890), p. 67–106.

mountainous district of Lien-shan Hsien (連山), part of Lien-chou Fu (廉州) in north-western Kuangtung near the Kiangsi frontier; in the mountains between Szechuan and Hunan; in Kueichou (T'u-tien Chou 土田州); in Yünnan and Kuangsi. The Miaotse are also said to exist ethnographically, although speaking the Chinese language, in the boat population of the Canton river. Some four or five generations ago some Miaotze emigrated from Kao-chou (高州) in Kuangtung to Hainan, where they live in the interior some 40 miles from the west coast, and are still called Miao-loi.

The language or languages of the Miaotze have not yet been investigated, and it is too early to claim Siamese descent for them, as done by Sayce in his Introduction, Vol. II, p. 48.

J. Edkins, the Miautzï Tribes, their History, *Chin. Rec.*, Vol. III, p. 33, 74. A Vocabulary of the Miau Dialects, *ib.*, p. 96, 134, 147, 149.—H. Plath, Die Fremden Barbarischen Stämme im Alten China, München, 1874.—E. J. Eitel, *Ch. Rec.*, Vol. XX (1892), p. 263.—E. C. Bridgman, J. N. C. B. R. A. S., Vol. III.—D. J. Macgowan, *ib.*, Vol. VI.—E. H. Parker, *ib.*, Vol. XIX, p. 62–63, 68–69.—F. P Gilman, The Miaotze in Hainan, *Ch. Rec.*, Vol. XIX (1890), p. 59–60; *ib.*, Vol. XIV (1885), p. 216.—G. W. Clarke, The Miaotsi and other Tribes of Western China, in Record of Missionary Conference, p. 686–690. (The author thinks the Miaotze came through Burma); a fuller account of the aborigines of Yünnan and Kueichow he has given in book form, Shanghai, 1894, 8vo., with a good Miaotze vocabulary. A. Hosie, Western China, has so far collected the best material for a scientific investigation by publishing (p. 233–285) Exercises and a Vocabulary of the Black Miaotze (who call themselves Phö).

The *Formosan* languages are of Malay origin. The people who inhabit the south and the east of the island came from the Philippine islands; their language in the south being Tagaloc.

For older works see my brother's and my Bibliography (1876), p. 297–300.—G. M. H. Playfair, Notes on the Language of the Formosan Savages, *Ch. Rec.*, Vol. VII (1878), p. 342–245.—G. Taylor, *ib.*, Vol. XIV (1885), p. 121–126, 194–198, 285–290; Vol. XVI (1887), p. 137–161; Vol. XVII (1888), p. 109–111.—T. Barclay, The Aborignal Tribes of Formosa, Record of Missionary Conference, p. 668–675.

Indo-Chinese languages are spoken in Western Szechuan, Western Hunan, Yünnan, Kueichow and Kuangsi by a number of tribes bearing different names; for example the Lolo, Sifan, Shan or Thai, Lao, Kachin, Li or Loi on Hainan. Of these the following belong to the Burmese family of languages: The Lolo, near the Burmese border and in West Szechuan; the Sifan, who do not seem to be Tibetan, as generally accepted; in fact no linguistic proof has been brought forward that any Tibetan dialect is spoken outside of Tibet, and the Kachins, in the mountains between Yünnan and Burma. The language of the Shan is spoken near Lin-an Fu (臨安), in the Siamese border and as far as 100 *li* west of Yung-ch'ang Fu (永昌); the tribe calling themselves Thai, *i.e.*, Siamese; their name "Shan" being of Burmese orgin; and again to the north as far as Teng-yüeh Chou (騰越)—called by

the Burmese Momein—this Shan language and that of the Lao are closely related to Siamese; while a branch of the latter is also the language of the Li or Loi (黎) of Hainan. One half of Yünnan and Kuangsi is occupied by non-Chinese races, who are also very numerous in Kueichow and Western Hunan, a rich district lying between the 22nd and 28th degrees of latitude. All these races, with the exception of the Miaotze, seem to be of Indo-Chinese, *i.e.*, southern origin.

E. H. Parker, The Early Laos and China, *Ch. Rec.*, Vol. XIX (1890), p. 67–106; *ib.*, XX (1891), p. 127, where the author compares the Lolo and Sifan numerals given by A. Hosie and C. Baber with the Burmese numerals.—E. H. Parker, The Old Thai or Shan Empire of Western Yünnan, *ib.*, p. 337–346.—F. S. A. Bourne, Report of a Journey in S. W. China, reviewed by J. Chalmers, *Ch. Rec.*, Vol. XVII (1888), p. 161–170.—G. W. Clarke, The Aboriginal Tribes of Kuei-cheo, Rec. of Miss. Conf., p. 726–730.—F. A. Steven, The Aboriginal Tribes of Western Yünnan, *ib.*, p. 683–686.—C. Baber (Western China) describes the language and the writing of the Lolos.—V. C. Hart, Western China (only Szechuan), Boston, 1888.—A. Hosie, Three Years in Western China, London, 1890; on p. 224 he states: The Ku-tsung of North-western Yünnan and the Sifan of North-western Szechuan, the former from their physique, dress and language, are undoubted Tibetans, while the latter are in all probability a branch of the same stock.—E. Rocher, La Province Chinoise du Yünnan. Paris, 3 vols., 1879.

Hainan: R. Swinhoe, the Aborigines of Hainan, J. N. C. B. of R. A. S., Vol. VII (1871–72), p. 25–40. A Narrative of an Exploring Visit to Hainan, *ib.*, p. 41–91.—W. F. Mayers, A Historical and Statistical Sketch of the Island of Hainan, *ib.*, p. 1–23. Hainan was, before the conquest by China, in possession of the Li (Siamese).—E. H. Parker, *Ch. Rec.*, Vol. XVIII (1889), p. 198; *ib.*, Vol. XIX (1890), p. 383–387.—C. C. Jeremiassen, Loi Aborigines of Hainan and their Speech, *ib.*, Vol. XX (1891), p. 296–305.—F. P. Gilman, The Languages and Dialects of Northern and Western Hainan, *ib.*, p. 128.

As it is impossible to ascertain, even approximately, the number of the non-Chinese inhabitants of China proper, the following estimate may be considered as little more than guess work:—

Turks in Kansu	7,000
Mongols in Manchuria	4,000
Tungusians in Manchuria	3,000
Malays in Formosa	6,000
Miaotze	50,000
Indo-Chinese in Western China and Hainan	8,000,000

With the exception of the above mentioned languages the Chinese language is exclusively spoken by the people of China.

Before proceeding with the classification of the Chinese dialects we shall have to decide what we understand by a dialect. Linguistic science has not given us a definition which will fit each case. Sometimes, as, for instance, in the case of the Latin or Roman languages, dialects as nearly related as Spanish and Portuguese are called languages on account of each being politically independent

On the other hand, Fukinese and Cantonese would by analogy deserve the name of languages, but as they belong to the same empire they have to be looked upon as mere dialects of the same mother speech. The Chinese acknowledge nothing but dialectic differences, and a northerner, for instance, referring to Cantonese, of which he could not understand a single sentence, would describe it simply as *nan-tung* (難懂), "difficult to understand."

As a solution of the difficulty I would propose to define

(1) any slight variation from the common speech, which in spite of modifications and minor changes, is still understood, as a mere patois or sub-dialect; and

(2) any great variation, such as to render mutual intelligence difficult or impossible, although both forms of speech belong to the same language, as a dialect or principal dialect.

This difference has, with regard to the Chinese language, not always been kept in view, for occasionally one meets with a version of the Scriptures translated into a mere patois, thus conferring on the latter an honour which, as I think, is entirely undeserved. People forget, or do not know, that the same phenomenon can be observed everywhere, in England, in France, in Germany, and Sayce in his Introduction (Vol. II, p. 109) informs us that in modern Greece "villages distant from each other not more than two or three hours have frequently peculiar words of their own and their own peculiar pronunciation," and travellers have been led astray by this fact to stamp a form of speech as a new dialect, where only minor and altogether unimportant variations exist. It has also to be noted that in conversation with a stranger these village or local peculiarities are dropped, and in their place, current—*t'ung-hsing* (通行)—expressions are instinctively used.

In trying to solve the question of the classification of the Chinese dialects I have relied chiefly on the investigations of others, especially on those made by Mr. E. H. Parker, the most indefatigable student of Chinese dialects. In quoting authorities it has not been my aim to give a complete bibliography of the subject, but only to indicate those researches which, in my view, have advanced the question.*

Thus far a classification has been attempted by Dr. Edkins in his "Mandarin Grammar," by Dr. Williams in the Preface to his "Syllabic Dictionary," by S. F. Woodin, in the "Records of the Missionary Conference" (1890), and by E. H. Parker, in his "Philological Essay," in Giles' Dictionary, 1893, p. xiv—xlvi.†

* For older works see the Chinese Bibliography of my brother and myself. Shanghai, 1876.

† See also E. H. Parker, The Comparative Study of Chinese Dialects, J. N. C. B. of R. A. S., Vol. XII.

In Europe linguistic science has done nothing in this respect: what Prof. von der Gabelentz in his "Chinese Grammar" proposes is entirely based on Edkins and Williams. A. H. Sayce in his Introduction to the Science of Language, third edition, 1890, Vol. II, p. 48, gives the following classification, but without quoting any authority for it:—

"Chinese (isolating):—Amoy, Cantonese or Kong, Foochow, Punti, Shanghai, Mandarin."

Kong I take to be meant for Kuang (廣); *punti* is *pen-ti* (本地), *i.e.*, Cantonese, in contradistinction to Hakka. Important dialects like those of Ningpo and Swatow are left out altogether.

Mr. Woodin's classification was made with the object of noting the linguistic variations as far as translations of the Bible already exist or are necessary. He therefore gives us twenty names, without distinction of dialect and patois:—

Mandarin.	T'aining.
Soochow.	Shaowu.
Shanghai.	Foochow.
Ningpo.	Hinghwa.
Taichow.	Amoy.
Kinhua.	Swatow.
Wenchow.	Linning.
Puch'eng.	Hakka.
Kienning.	Canton.
Sun-ch'ang and Tsiangloh.	Hainan.

On page 706 he compiles the following table:—

I. Mandarin.
  1. Northern.
  2. Southern.
  3. Western.
II. Soochow.
III. Shanghai.
IV. 1. Ningpo.
  2. Kinhwa.
  3. Wenchow.
  4. T'aichow.
V. Foochow.
VI. Amoy.
VII. Swatow.
VIII. Hakka.
IX. Canton.
X. Hainan.

Now Soochow and Shanghai are so closely related to each other as not to deserve separate places in the list; besides, they are near relations of Ningpo. The speech of Kinhua, in Chehkiang, is only a variation of that found in Ningpo. That of T'aichow stands so close to that of Ningpo that a Ningpo man was able to read without the slightest difficulty the Romanized translation of the New Testament in the T'aichow patois. The speech of Wenchow is a mixed dialect, standing between the dialects of Fukien and Chehkiang, and this position has to be marked more clearly. In the Fukinese dialects the nine names given in the above list from Puch'eng to Amoy are covered by one dialect, excepting only that of Foochow, which is unconnected. Among the Cantonese patois those of Hsin-ning and Hainan are enumerated, while the more important ones of Hsin-an, Tung-kuan and Hsin-hui are omitted.

I shall now proceed with my own classification. We can divide China into two distinct parts: in the one, comprising about four-fifths of the whole empire, mandarin is spoken; the other part comprises the coast provinces, Southern Kiangsu, Chehkiang, Fukien, Kuangtung and Eastern Kuangsi, embracing three dialectic groups, which I propose to call respectively the Wu, the Min and the Kuangtung dialects.

We commence with the south.

I. *The Kuangtung Dialects.*

Three dialects are spoken in the Kuangtung province, of which, however, the Swatow (or Hoklo) dialect belongs to the Min dialects of Fukien. So many Hoklos inhabit the eastern coast and the south-eastern part of the Kuangtung province that it became necessary to show on the map the division of the three dialects (Cantonese, Hakka and Swatow).

a. The principal dialect of the province is Cantonese, spoken by about fifteen millions. It represents to a certain extent the old pronunciation of the Tang with all the old finals *k*, *t*, *p* and *m*, but it has been largely affected from outside, and is, together with Fukinese and Pekingese, the least pure of all the Chinese dialects. The principal patois are those of Hsin-hui Hsien (S. W. of Canton), Hsin-ning Hsien, Tung-kuan Hsien (on the left bank of the Canton river), evidently influenced by Hoklo, and Hsin-an Hsien. All of these are mere patois, while the Cantonese of Hainan cannot be even thus dignified. The speech of Hsin-ning, although difficult even for Cantonese to understand, has merely a peculiar pronunciation, to which the ear must become accustomed before the speech can be readily understood.

Cantonese is also the language of the eastern portion of the province of Kuangsi, but as nothing has been written about it its limits cannot be defined.

E. H. Parker, *Chi. Rec.*, Vol. VIII (1878), p. 363-382.—E. J. Eitel, A Chinese Dictionary in the Cantonese Dialect, Hongkong, 1877.—J. H. Stewart Lockart, Canton Syllabary, *Ch. Rec.*, Vol. X (1880), p. 312-326.—A. Don, The Llin-nen (斬寧) Variation of Cantonese, *ib.*, Vol. XI (1881), p. 226-247; Vol. XII (1882), p. 474, 481.—J. Dyer Ball, The San-wui (斬會) Dialect, *ib.*, Vol. XVIII (1888), p. 178-195; The Tung-kwan (東莞) Dialect, *ib.*, p. 284-299.

b. Hakka is the second dialect of the province, spoken by about five millions. Half of this dialect consists of old mandarin, the other half of Cantonese. The purest Hakka is spoken in the district of Chia-ying Chou (嘉應州). The dialect has spread from north to south and east, but the Hakkas live mostly in places with a mixed population of Cantonese or Hoklos. Hakka has been carried by emigrants to the Dutch colonies, where it is largely spoken. There are also many Hakkas in Formosa.

The principal mission amongst the Hakkas is the Basel Mission, whose missionaries have compiled a Hakka dictionary. It is to be desired that steps be taken to have this dictionary published.

The Hakkas (客家), or aliens, came to Kuangtung probably from Kiangnan, at different times in the 14th century. North of Kuangtung they have left traces only in T'ing-chou Fu (汀州) in Fukien, where the language is pure Hakka. "In the northern departments of Kuangtung the Hakkas are found scattered in small numbers, but only in Nan-hsiung (南雄) are they numerically superior to the Puntí. In the south-western departments there are no Hakkas."

Thus we find Hakkas in Chia-ying Chou, in the north-eastern corner of the province; Ta-pu Hsien (大埔), of Ch'ao-chou Fu, in seven Hsien; of Hui-chou, in Hua Hsien and Tsung-hua Hsien, of Kuang-chou Fu; and in the other parts of this Fu they are mixed with Hoklo and Puntí; in Hsin-an Hsien they form about one-third of the population.

E. H. Parker, *Ch. Rec.*, Vol. VIII (1879), p. 18-22, 205-217. With remarks by Ch. Piton. In the Journal of N. C. B. R. A. S., Vol. XIX (1885), p. 92, Mr. Parker tries to make out that they came from Kiangsi. E. J. Eitel, An Outline History of the Hakkas, *ib.*, III (1874), p. 160-164; Ethnographical Sketches of the Hakka Chinese, *ib.*, Vol. XX (1892), p. 263-267.

The language of Hainan is pure Cantonese, but there are also many immigrants on the island from Amoy and Swatow, and not a few Hakkas. As said above, there exists a population which was in occupation of the island previous to the Chinese occupation—the Li or Loi, who are of Siamese origin—and near the west coast a

colony of Miautze from the mainland. It is not known what proportion these different tribes bear to the total population of Hainan—1½ millions.

II. The second group is formed by the *Min dialects*, spoken in Eastern Kuangtung, in Fukien and Formosa, and in Southern Chehkiang.

a. The principal dialect of Fukien is that of Tsiang-tsiu (Changchou Fu 漳州), generally called the Amoy dialect, spoken by nearly ten millions in Fukien and Formosa and largely by emigrants in the Straits Settlements and the Dutch colonies, where it is the chief Chinese dialect. There are many variations of this dialect J. Macgowan in his English-Chinese Dictionary, p. iii, names those of Chang-chow, Chinchow, Tung-an and Amoy, but the Tsiang-tsiu dialect is considered the standard.

J. Macgowan, A Manual of the Amoy Colloquial ; An English and Chinese Dictionary of the Amoy Dialect. Amoy, 1883.—C. Douglas, Dictionary of the Amoy Vernacular.—G. Schlegel, Nederlandsch-Chineesch Woordenboek. Leiden, 1886 4 vols.

Mr. Parker has not investigated this important dialect, and it is to be regretted that its pronunciation has in consequence been left out of Giles' Dictionary. Rather than omit it altogether he might have consulted Douglas' Dictionary, which is an excellent work.

An independent dialect, which belongs to the Min group, is

b. The T'iechiu or Swatow dialect, the language of the district of Ch'ao-chou Fu (朝州) in the province of Kuangtung. It is spoken by over five millions. Under the name of Hoklo (福老 fu-lao, *i.e.*, Fukinese) it is used in the south-east of the province and along the coast, where it tries to compete with Hakka. Among the Chinese in Siam it is the principal language, and it is also spoken by colonists in the Straits and in Hainan.

The T'iechiu dialect is spoken in the following Hsiens: Ch'ao chou Fu in eight Hsiens; the 9th, Ta-pu, is occupied by the Hakkas ; Hui-chou with ten Hsien, of which seven are chiefly Hakka; three, viz., Lu-feng (陸豐), Hai-feng (海豐) and Kue shan (歸善), south of the East River, are chiefly Hoklo. In Tung-kuan Hsien Hoklo prevails. In Kuang-chou the Hoklo live, with Punti and Hakka mixed, chiefly in six Hsien—Lung-me (龍門), Tseng-ch'eng (增城), P'an-yü (番禺), Hsin-an (新安), Hsiang-shan (香山) and Hsin-ning (新寧),

A. M. Fielde, First Lessons in the Swatow Dialect. Swatow, 1878; Dictionary of the Swatow Dialect. Shanghai, 1883.

c. Distinct from the general language of the province is the dialect of Foochow Fu, spoken in the city itself and in the prefecture of Fu-ning (福寧) as far south as Hsing-hua (興化) and

westwards to Yen-p'ing (延平). It forms the speech of nearly five millions of people. Different from Fukinese, it is quite incomprehensible to other Chinese.

E. H. Parker, *Ch. Rec.*, Vol. VII (1878), p. 182–187, 415–418; Vol. IX (1880), p. 63–83.—C. C. Baldwin, Manual of the Foochow Dialect.—R. S. Maclay and C. C. Baldwin, An Alphabetical Dictionary of the Chinese Language in the Foochow Dialect. Foochow, 1870.

III. The third group are the dialects spoken in the ancient state of Wu (吳 國), which I call the *Wu dialects*. Wu was the eastern of the Three States, and in A. D. 250 comprised the whole of the Chehkiang province and extended north and south of it. These dialects represent the *Kuan-hua* as spoken before the time that Tartar influence changed it to what it is now. They have five tones, none of the old finals, *k*, *t*, *p* or *m*, except an occasional, doubtful *k*, and have retained the initial medials. For linguistic researches they are of special importance, especially as they form the basis of the Japanese go-on (吳音 wu-yin).

a. The dialect of Wenchow (溫州府) is spoken by about one million round the city of Wenchow, in the province of Chehkiang. It has the medial initials, no final *k*, *t*, *p* or *m*, but is otherwise more like a Fukinese dialect and has 8 tones. The dialect is "totally incomprehensible to most other Chinese."

E. H. Parker, *Ch. Rec.*, Vol. XII (1883), p. 162–175, 378–389, J. R. A. S., Vol. XIX (1885), p. 27–53.—P. H. S. Montgomery, A Manual of the Wenchow Dialect.

b. The principal dialect of the province of Chehkiang is that of Ningpo, spoken by nearly 25 millions. It has many varieties, but all of these are mere patois. The speech of Kin-hua Fu (金華) is not even a patois; the variation from Ningpo consisting merely in the change of a few local expressions. One variety is the language of T'ai-chow (台州), but it is easily understood by any Ningpo man and *vice versâ*. A Ningpo gentleman, who knew English, read the Romanized translation of the New Testament in the T'ai-chow patois with as great ease as he read the Romanized Ningpo translation. More difficult to understand is the speech of Shao-hsing Fu (紹興), but it is only a question of the ear. There are few yamêns in China where there is not a writer from Ningpo or Shao-hsing to be found. These never change their dialect, and are readily understood by the officials, whose ear, I have to add, is specially trained to understand dialectical differences.

E. H. Parker, *Ch. Rec.*, Vol. XIII (1884), p. 138–149; A Journey in Chehkiang, J. N. C. B. R. A. S., Vol. XIX (1885), p. 27-53.

c. The dialect of Southern Kiangsu, known as the Soochow and Shanghai dialect, is one dialect only, and that of Shanghai is a mere

local variety of that of Soochow. This dialect is spoken by about 18 millions, and its relationship to the Ningpo dialect is closer than that between the Min and the Kuangtung dialects.

The language of the educated, when put into writing, approaches very near to *Kuan-hua;* when Romanized, some expressions look at first strange to the mandarin scholar. But after all, the difference lies chiefly in the pronunciation and in the use of a few pronouns and particles not known to *Kuan-hua.*

Neither Ningpo nor Soochow have a final *k;* the Shanghai Romanized version and the Shanghai Syllabary write it in some words, but it is never heard.

J. Edkins, A Grammar of Colloquial Chinese as exhibited in the Shanghai Dialect, 1st ed., Shanghai, 1853, 2nd ed., 1868.—M. T. Yates, First Lessons in Chinese, 2nd ed., Shanghai, 1893.—Syllabary of the Shanghai Vernacular, prepared and published by the Shanghai Christian Vernacular Society, Shanghai, 1891.—D. N. Lyon, Lessons for Beginners in the Soochow Dialect, Shanghai, 1890. The same lessons (taken from Mateer's Course of Mandarin Lessons) are also published for the Shanghai Vernacular.—A Syllabary of the Soochow Dialect, prepared by a committee of the Soochow Literary Association, Shanghai, 1892.

The language spoken in the district city of Hui-chou (徽州), in the province of Anhui, seems to belong to this group. Nothing definite is known about it, but it is generally admitted to be different from the language of the surrounding country. The town is not far from the Chehkiang frontier, and was once part of Wu (吳).

IV. The *Kuan-hua*, or the Mandarin dialect, is spoken by four-fifths of China proper, or by about 300 millions. It sprung originally out of the Wu dialects, and (as Mr. Parker puts it) "there can be little doubt that the corruption of old Chinese into the modern 'mandarin' dialects was caused chiefly by the immense admixture of Tartar and Tibetan blood during the period 300–900 A.D."* In the whole domain of the *Kuan-hua* there is only one language spoken, the variations of which partake merely of the nature of patois, not of dialects, and every individual patois, with the exception perhaps of pure Pekingese, is in the whole territory occupied by the *Kuan-hua* current or *t'ung-hsing* (通行), even such variation as Hunanese, which, when heard for the first time, is hardly comprehensible. The reason for this general uniformity is probably found in the fact that at different periods great masses of the people were transferred to distant provinces to re-people devastated regions, so that at the present time there are few places in China which have retained in unbroken succession their original population.

The *Kuan-hua* may be divided into three regions: a northern, a central and a western.

* E. H. Parker, *Ch. Rec.*, Vol. XIV (1885), p. 171.

The northern division comprises Manchuria (which has been colonised chiefly by Chinese from Chihli and Shantung) and the provinces of Chihli, Shantung, Shansi, Shensi, Kansu, Honan, Yünnan, Kueichow and a part of Kuangsi. The last three provinces owe their northern mandarin chiefly to the soldiers of Wu San-kuei (吳三桂), a native of Liaotung, who reigned over South-western China during the second half of the 17th century (he died A.D. 1678).

E. H. Parker, J. N. Ch. B. of R. A. S., 1878.—C. D. Tenny, the Shansi Dialect, *Ch. Rec.*, Vol. XVI (1885), p. 253–255.—A. Forke, A Comparative Study of Northern Chinese Dialects, *Ch. Rec.*, Vol. XXI (1893), p. 181–203.—E. Rocher, La Province de Yûnnan, Vol. I, p. 16.

The central division embraces that part of Kiangsu, which lies north of the Yangtse, and the provinces of Kiangsi and Anhui, extending as far as Hangchow, in Chehkiang, which was the capital of China during the Southern Sung, A.D. 1127–1260; it has now a Manchu garrison.

In this division the language of Yangchow shows certain peculiarities, which make it "an important link in the chain which connects the 'mandarin' varieties with the eight-toned coast languages south of the Yangtse." *

Hupeh, Hunan and Szechuan are the sphere of the western division. In the south of Hunan the speech approaches that of the southern dialects.

E. H. Parker, the Hankow Dialect, *Ch. Rec.*, Vol. III (1874), p. 308–312; The Dialect of Eastern Szechuan, *ib.*, Vol. XI (1882), p. 112–120.

A successful attempt to determine what is the *Kuan-hua* in general use in the northern and central division has been made by Dr. C. W. Mateer in "A Course of Mandarin Lessons," Shanghai, 1892, with reference to the mandarin as spoken in Peking, Chinan, Chefoo, Nanking and Kiukiang.†

In conclusion, I put the above classification into the following tabular forms:—

	Spoken by Millions.
I.—Old Chinese, the language of the Classics.	
II.—The Kwangtung Dialects:—	
1. Cantonese	15
Varieties: Hsin-hui, Hsin-ning, Tung-kuan, Hsin-an.	
2. Hakka	5

* E. H. Parker, *Ch. Rec.*, Vol. XII (1883), p. 9–17.

† I had the same object in view when compiling my "Praktische Anleitung zur Erlernung der Hochchinesischen Sprache," 2nd ed., Shanghai, 1890. The lessons were compiled by a northern *lettré* and critically examined as to the general currency of the phrases by natives of Shantung, Anhui, Kiangsi and Hupeh. See also the essay by A. Sydenstricker, General Mandarin, a Table of Sounds, *Ch. Rec.*, Vol. XVI (1887), p. 365–369.

III.—The Min Dialects :—

3. Tsiang-tsiu (Amoy, Fukinese)	10
4. T'ie-chiu (Swatow, Hoklo)	5
5. Foochow	5

IV.—The Wu Dialects :—

6. Wenchow	1
7. Ningpo	25
Varieties: Shao-hsing, T'ai-chou.	
8. Soochow and Shanghai	18
Variety: Hui-chou.	
V.—Kuan-hua	300
9. Northern, Central and Western.	
Variety: Yangchow.	
Total ...	384

Spread of Great Religions Throughout the World.

THE object of this paper is to bring about some practical experience of many religions and what God inspired through their best men to bear on the problem of uplifting mankind. We shall not speak of the dead religions. Even the living ones fail to give us more than partial answers to many questions about their origin and progress. But we will do the best we can. We shall ask, What were some of their axioms in regard to life and religion? What their aims? What their practice? What their result? and, What new departures?

I. *Hinduism.*

1. One of the axioms of Hinduism in its ancient Brahmin form is that human life is largely guided by superhuman powers, hence it believes in prayer, in inspiration and in protection by the gods and propitiation of the gods.

2. One of the chief aims of Hinduism is to get the help of the gods in this life and become a god after death.

3. In practice Hinduism has followed Brahminism, forming mankind into castes with impassable gulfs between. The Brahmin for being regarded as chief among men, devoting himself to the service

of the gods, has resigned all military headship, even the kinship as belonging to an inferior caste, and thus the struggle between secular and religious power is solved in India. But the Brahmin goes in for the complete development of the intellectual powers of men. Not only do they write the religious Vedas, Brahmanas and Sutras but the laws of Manu were written by them to regulate the social life of the people. They extended their influence further and cultivated literature, medicine, and art in all their ramifications till there grew up the great **tree of Hindu civilization**, whose roots draw its nourishment, as they believe, from a special revelation from heaven. This they believe is divine and final and the privileged property of the Hindus alone, particularly of the Brahmins.

Besides a philosophical, political, educational and social religion, the most devout of the Hindus came to believe in a **short way to heaven** and to regard the only essential things for the devout to consider were—

To observe caste,
To practise self-discipline,
To give alms,
To offer sacrifice, and
To contemplate the way of the gods.

4. The result of this system is that it lasted for about a millennium. But in the end the idea of past and final and privileged revelation tended to check progress, for it made men look on the gods as the gods of the dead and not of the living. Caste became a grievous burden, and the need of morality as a condition of deification grew more and more evident.

5. The new departure consequent on the inefficiency of the past to meet the growing needs of the present forces itself on us next. In the end Buddhism arose, casting away the idea of many gods, the doctrine of caste and insisting on character as the foundation of the life everlasting, and this gave supremacy to Buddhism for about a millennium, though both existed together.

Modern Hinduism arose about 750. It inculcates the personality of God and the equality of men in His sight. It embraces the Hindu triad Brahma, Vishnu and Siva. It has the ancient Brahministic view in the person of the god BRAHMA. He is now worshipped only by a few scattered handfuls of followers. It has the Buddhistic view in VISHNU, the Preserver, with the fetish *salagram* (often an ammonite or curved stone) and the *tulasi* plant. He is popular among the middle classes as Rama and Krishna. It has the non-Aryan phallic emblems in SIVA, the All-Destroyer and Reproducer.

Siva "is the Maha-deva or Great God of modern Hinduism; and his wife Durga or Kali, according to what aspect you regard

her, is Devi, pre-eminently THE Goddess. His universal symbol is *linga*, the emblem of reproduction; his sacred beast the bull, connected with the same idea; a trident tops his temple. He is popular among the lower castes.

Kumarila about A. D. 750 (?) started as a religious reformer, commanding princes and people to worship one God, teaching the one existent universal soul "without a second," who created and preserves the universe. His disciple Sankara Acharya in the eighth or ninth century, after seeing his master Kumarila solemnly committing his body to the flames, took up his work of reform. Sir William Hunter, whom I largely follow in the account of Indian religions, adds, It is scarcely too much to say that, "since his short life" "every new Hindu sect has had to start with a personal God."

Since Sankara, thirteen Siva sects have sprung up, each trying to adapt itself to the new needs of the times.

In A. D. 1150 the Vishnu worship revived under the reformer Ramanji, teaching that Vishnu was "the Cause and Creator of all things." Then arose Romanand in 1300–1400 teaching this doctrine to the common classes. His disciple Kabir tried to unite the Hindus and Mohammedans. He rejected caste, denounced image worship, and condemned the Brahmans. He taught that the god of the Hindu was also the god of the Mussulman. His universal name is the Inner, whether he is involved as the Ali of the Mohammedans or as the Rama of the Hindus.

In 1486 was born Chaitanya, who spread the Vishnuite doctrines under the worship of Jagganath throughout the deltas of Bengal and Orissa. He held that all men are alike capable of faith, and that all castes by faith become equally pure. Implicit belief and incessant devotion were his watchwords. Contemplation rather than ritual was his path to salvation. Obedience to the religious guide is the great characteristic of his sect. The great end of his system as of all Indian forms of worship is the liberation of the soul.

The followers of Chaitanya belong to every caste and acknowledge the rule of the descendants of the original disciples as if they were hereditary rulers and teachers. These descendants of his disciples alone now number 25,000 in Bengal. They recognize the value of women as instructors of the outside female community.

In 1520 Vallabha-Swami taught that God was not to be sought in the mortifications but in the enjoyments of life, hence arose the story of Krishna the shepherd as the incarnation of Vishnu. Swami was surrounded by the rich in all their luxuries, and it ended in going to the other extreme of pleasure and licentious rites.

The Vishnuite sects now include almost the whole Hindu population of Lower Bengal, excepting the highest and lowest castes. Notwithstanding repeated reforms, without systematic and high teaching the religious state soon falls back to the wild jungle state. Steady teaching and preaching is the remedy. However all Hindu sects believe that beyond all popular forms of all kinds there dwells the *param-esward*, the One First Cause, whom eye has not seen and whom the mind cannot conceive.

II. *Buddhism.*

1. One of the axioms of Buddhism is that existence itself is an evil. Another is that the One Soul of the universe is good.

2. The aim of Buddhism therefore is to stop reproduction of all life, cultivate goodness, return by self-effort back to the soul of the universe from which man sprang. Man's present position in life now is the result of his character in a former existence.

3. The practice of Buddhists has been to leave political problems unsolved as of little importance compared with the one great one of obtaining the life and rest of the One Soul of the universe. To get that is to attain the Nirvana.

B. C. 244 Asoka held his great council at Patma, and the missionaries went forth to all neighbouring countries to preach their new doctrines.

Kanishka's council soon after the commencement of the Christian era gave another impulse to the missionary feeling, going forth in all directions.

In A. D. 634 another general council under Siladitya was held. There were then deadly feuds between the Brahmins and Buddhists when the prince was killed, ending in the Buddhist ruler Siladitya having to see 200 temples to the Brahman gods reared under his own protection.

Besides controversies with the Brahmins the Buddhists had controversies among themselves between the Hinayana and Mahayana schools.

At that time there were at Nalanda (modern Baragaon near Gaya), in a vast monastery, no less than 10,000 monks and novices of the eighteen Buddhist schools, studying theology, philosophy, law, science, especially medicine, and practising their devotions. They lived in lettered ease supported by the royal funds.

The Buddhists also set about making a sacred canon after the manner of the Brahmans so as to be their standard of appeal for all time. It was their exclusive privilege to teach all mankind. They regarded the Brahmans as heretics.

Besides this more extensive view of religion adapted to many classes and conditions of men the Buddhists too had a short way for the masses at large. This was embodied in their five commandments:—

Do not kill life. Do not reproduce life.
Do not steal. Do not lie.
Do not drink wine.

4. The result of the system was the wide acceptance of its teaching, from India south to the Indian Ocean and east to the Pacific Ocean. It softened down the fierceness of the Mongol, and it ennobled the materialism of the Chinaman. But mankind nowhere accepted its second commandment, and the nations who neglected the practical problems of life to contemplate the theoretical and metaphysical ones of Buddhism found themselves gradually left behind in the race of life.

5. The new departure left for the nations of the east, after a trial of Buddhism between one and two thousand years, has been in India to go back to a reformed Brahminism and Buddhism, now called Hinduism. In China after having repeatedly had the upper hand in the government and the control of the country there has been a constant going back to Confucianism, which had itself proved insufficient, and back to Taoism, which also had to give way to Buddhism at first.

Last of all there is a movement in China parallel to that in India. There have been new sects springing up during the last few centuries which believe in present inspiration as well as the past, which organize their new faiths on some truths common to all the three. To this some of them add what is much like Christian truth in the garb of other religions. Even from the early years of the Christian era we have had the doctrine of faith in God as of greater efficacy than a world full of self-accumulated merit. In the year 1412 we find even Christian prayers adopted in the worship of Kwan-yin, the Goddess of Mercy. But China has not arrived at the stage when she really allows religious liberty, consequently those who endeavour to improve on the way of their ancestors are considered dangerous. They can only meet surreptitiously, and the collective name for all the modern sects in China is the Secret Sects (which see p. 41.)

III. *Confucianism.*

1. One of the axioms of Confucianism is that there is but one emperor in the world, and that is the emperor of China. Another, a sequel to it, is that all other rulers are to obey his behests. A third is this, that the ancient ancestors were perfect men.

2. One of the chief aims of every Confucianist is to teach the way of the ancients and to secure due reverence and submission to the emperor and mandarins. In this way alone can social, national and universal peace be secured. Religious conviction is regarded as dangerous to the state. It must be subordinate to the emperor's law.

3. In practice the Confucianists are politicians; first full of plotting and scheming, after that comes the study of philosophy, ethics, literature and science. Religion properly so called, or relation to the superhuman, occupies scarcely anything more than some formal ceremonies performed occasionally. Their ethics, however, are excellent, and are founded on five principles, viz.,

Love, Righteousness,
Religion, Knowledge,
Sincerity.

But in their ignorance of other religions of the world they lay claim to being the only teachers of these five virtues. They also claim that they alone have the great bonds (San-kang), government and proper family life—marriage and care of children. They who starve millions of their people annually are to be the models of government, and they who have as many concubines as they can afford to keep are to be the family models of mankind!

4. The result of the system is that when they begin to compare their system with other great systems they have either to confess that their traditional ancestors had misled them, or to ignore the facts before their eyes and go on still libelling other religions as opposed to all good, because they challenge their statements. They choose the later course and call other religions strange and depraved ones. God, truth and goodness must all give way to the all powerful mandarin. This incites the people to riots, and the murder of religious and philanthropic men and women. This in its turn rouses up the fiery indignation of all mankind against them, and international troubles begin. And when the people begin to learn that the Chinese government prefers to let millions of its subject starve annually, to acknowledging that they have anything to learn from the West, then there will be such an internal movement as was never seen before in this ancient empire.

5. The new departure for Confucianism is conversion or destruction. It was first converted to the military superiority of Christendom, and consequently established arsenals at Foochow, Shanghai and Tientsin. After a time it got converted in regard to steamers and mines and machineries, so the China Merchants' Steamship Company was started; Tientsin Railway, the Kaiping Mines, the telegraph system and silk and cotton factories were added in

rapid succession. Now the problem of Western education is before them. This is a bitter pill to swallow. They had thought that the ways of the ancients were unsurpassed, but little Japan has shown them that she is more than a match for China, though she is ten times bigger. China has the alternative to adopt Western education or perish. It is for her to choose now She does not know what to do. The emperor has changed three times in about six months. Once he was in favour of a minimum of reform, then he degraded the Viceroy Li Hung-chang. About a month later the Japanese were pressing hard and getting near Peking, then the great Viceroy was re-invested with his honours and asked to make peace between the two countries. Within a month or two of the conclusion of the peace, the Viceroy and the peace advisors are dismissed again, and the old conservative party, who had ruined the government before, is once more at the helm. Not knowing anything of international policy we may hear that the ship of state is on a rock any day.

With it goes her insane ancestral worship and her insane pride which offends all nations, leaving China friendless in the midst of powerful foes. Her refusal to teach her people the truth about foreign nations increases her ignorance and her errors, and these in their turn ruin her. Poor deluded China. She has plenty of friends who have repeatedly shown her the way of progress and prosperity, but these she suspects, and those who have brought destruction on her she honours more than ever as her bosom friends !

IV. *Taoism.*

1. It is one of the axioms of Taoism that there is law underlying all the great changes of nature. If we only knew that, we should become powerful and immortal as the gods.

2 One of the great aims of Taoism was the study of this all-pervading and divine law. It ransacked the mineral, the vegetable and the animal kingdoms in search of this mysterious something which could transmute things—transmute the dust under our feet into a beautiful flower or luscious fruit, all after a definite pattern, and apparently one metal into another; why not copper into gold? they said.

3. In practice the Taoists multiplied many gods, perhaps at first only as technical terms to aid them in their work of research. They philosophised about all things in heaven and earth and let imagination run riot among all creation.

They threw the ancient feudal states of China into a crucible, and lo there came out *one* great empire of China. They coined a new name for the great king and called him the first emperor, they

outlined new laws and one system of writing for the empire. With the study of the laws of nature and the search for the law of the immortals, there came also the use of formulæ and charms. They thought they had discovered the great secret of the universe—the law, the elixir of life, the pill of immortality. The many were captivated by these faith forms. Many diseases were supposed to be cured by this kind of faith healing. Various emperors themselves experimented on their medicines. Some of them perished in consequence.

4. The result of the system after trying it for over a millennium is that intelligent men gave it up as an undiscovered thing—this pill of immortality. Then there arose the mystic Lü Tung-pin, who said that immortality was to be got by moral rather than by physical means or reproductive essences. Since then the Secret Sects have been blending the physical and moral together—now more of one, and again more of the other, till the people are generally longing for something more definite, for they are still in fog and darkness.

5. The new departure is that having tried Confucianism and Buddhism and found them wanting on these subjects many of these are looking towards Christendom as a place where many of the laws of nature have been discovered. In the scientific Christian men they have the very gods amongst them wielding powers which a thousand years ago all attributed to be possessed by the gods alone.

V. *Christianity.*

1. One of its great axioms is that man has not reached the great ideal that God meant him to reach when He said to him, Multiply and subdue the earth and have dominion over it. Another is that in obedience to God there is life for ever. In disobedience death.

2. One of the great aims is to discover the laws of God, both in the spiritual and the physical world, so as to get the full enjoyment of His infinite gifts in this life, and when we shall have put off mortality to put on immortality. It is to follow Christ through love and death into joy and life.

3. 4. In practice Moses, the precursor of Christ, taught everything which a nation required in peace or war. We have a code of laws—the Levitical. But for the masses at large he had a very simple code—the Decalogue.

The result was 2½ million people left Egypt and went with Moses to a promised land.

In practice our Lord Jesus Christ preached that the kingdom of heaven was at hand. This conveyed to the imagination every-

thing that should belong to a kingdom. He summed the decalogu into two, Love God and Love thy neighbour. These again h summed in one—

Love as I have loved.

After three years and a half, though the actual baptized con verts were comparatively few, the whole nation went after him, and he was crucified, because they feared a rebellion of the whole land in his favour.

In practice the early Christians taught the brotherhood of man to the millions of slaves in the Roman Empire. The result was tha sixty millions were converted within 200 years after the Apostl John. Francis d'Assissi, when 24 years of age, drew up his rules fo the Friars Minor, and through various rulers got them introduce into various countries. The command was: Lead men to goodness peace and union. Heal the wounded. Recall the erring. Embod all this in your lives.

The result was that in 15 years after there were 5,000 friars a the General Chapter.

In 174 years there were 1,500 monasteries and 90,000 friars If each friar had only 30 followers as an average there would hav been 3 million followers.

In 324 years there were of the 1st and 3rd order 7,000 convent with 120,000 friars; there were of the 2nd order 900 convents wit 20,000 nuns.

In practice the Reformers taught that God heard individua prayer and gave individual liberty by faith in Jesus Christ. Th result was that Luther and the Reformers converted 30 million in the north of Europe in a life time.

In practice Wesley taught

Avoid all evil, do all good, follow Christ.

The result was that before he died he had 135,000 followers.

In practice the Japanese were taught that the prosperity of Western nations was the result of Christian civilization. The result was that in 35 years the civilization of 40 millions on Christian lines had taken place in its main outlines.

5. The new departure in scientific thought is to regard religion as the chief factor in the progress of mankind, hence there will be a greater emphasis laid on religion than has been for the last century or two in the West.

VI. *Mohammedanism.*

1. It is one of the axioms of Mohammedanism that there is but one Supreme Sovereign in the universe, and that is God. And

another is that man's supreme happiness can only be secured by absolute submission and conformity to the will of God.

2. The aim of the true Mohammedan is to serve God and obtain everlasting life.

3. 4. In practice Mohammed and the early Mohammedan leaders all appealed to the various rulers of the earth around them to give up idolatry and polytheism and serve the one true God. Once that was done then the various philosophies, laws, arts and literature of mankind were allowed to be studied and practised everywhere. The renaissance which followed after the rise of Mohammedanism was a most brilliant one, extending from the banks of the Ganges and the Oxus to the Atlantic in Africa and Spain. For the masses at large there was a simple creed: There is one God, and Mohammed is his prophet.

In practice too it had the Koran not only as the text-book for the elevation of the Arabs but to be the guide of those who were in advance of them. This became a hindrance instead of a help. And when the revelation of the Koran was regarded as the final and perfect one for mankind, men who had higher ideals of family life and of divine impartiality in revelation could not subscribe to its tenets. Thus, though the religion spread with unparalleled rapidity, the leaders themselves had put a limit to it and prevented its becoming universal.

In practice they have done wonders for people in certain conditions of life. Besides the great divisions into Shahs and Sunnis which appeal to different stages of human development they have astonished the world in later years with more of the spirit than of the sword. Nanak, a Hindu, born in 1469, studied Mohammedanism and took out of it such doctrines as his conscience approved of. In spite of much persecution from the orthodox Mohammedans it grew as a new branch.

Their short creed was

One God,	Pure life,
No Caste,	Progress.

In 1780–1839, contemporary with Wesley, Rangit Singh, governor of Lahore, under an Afghan king, when political authority failed him, strengthened his religious organization and became the only strong political power in the Punjaub. He organized his army under European officers, and his army being devoted to him religiously were like Oliver Cromwell's ironsides. They carried all before them and formed a strong kingdom in the N. West of India. The Sikhs in 1891 numbered 1,900,000.

The *Wahabis* were started by Abdul Wahab, who was born in 1691. He lamented over the degeneracy of the followers of the

prophet giving themselves up to idolatry, luxury and superstition. He went in like Luther for the restoration of pure Mohammedanism and lived 190 years. The Koran and traditions of the immediate followers of Mohammed alone were to be followed. There was to be no minarets, no worship at tombs, no smoking. In 1826 the movement had so grown that all Islam trembled before it; for it had 100,000 active followers, and it had a revenue of between £200,000 and £300,000. They had taken possession of all Northern Arabia, and in almost all Mohammedan countries it had a large number of followers. Its fatal error was the ignoring of progress and thinking that the world could be moved back to the state of civilization in which the first Arab leaders of Mohammedanism dwelt.

Another remarkable development of Islam is the Bahi movement in Persia, which was started by a man born so late as 1820. He preached only for five years, and was shot in 1850.

Some of the leading aims of this movement were :—

1. That their leader was the promised Mahdi.

2. That the priests should not lead loose lives.

3. That woman should be emancipated ; no polygamy, concubinage, divorce, any more.

4. That there was to be no hatred of Christians.

5. That there was to be poor law relief instead of mendicancy.

6. That there was to be no smoking.

But his followers had become so numerous and powerful that all Persia was about to give way before them. This sect still has 500,000 followers in Persia alone, besides many followers elsewhere.

In India and in Africa Mohammedanism comes as a new caste with many privileges—not being liable to be made a slave is one great advantage in Africa. In Java the Mohammedans too have acted as middle men between the ruling powers and the common people with great advantage.

The student will read much between the lines of this short and imperfect essay. We have arrived at a time of unsurpassed importance in the history of religion. The trend of all movements is towards unity and universality. God's great laws in the physical world are not only universal but cosmic. Religion, as God conceives it and as Jesus Christ taught it and as the Holy Spirit inspires, is that which will satisfy the desire of all nations—men and angels.

The practical missionary will be careful not to occupy himself with side issues and petty topics. He will see the great *need* of men and of the nations and proclaim God's message of salvation to the sin-stricken world and bid mankind live, for the Almighty Lord of *life*, of *light* and of *love* is their Redeemer.

With a suitable message and with our incomparable means of travel, of communication and of propagation, what is there to hinder millions aye and whole nations turning their faces heavenwards, even in a life time?

We can only indicate some possibilities. It is for the coming generation of missionaries to take up the glad tidings of great joy and make it clear to the millions of China and to the 1,500 millions of the earth.

TIMOTHY RICHARD.

The Spread of Christianity throughout the World.

THIS subject has been handled in a most scientific and exhaustive manner by such eminent authorities as Drs. Maclear and Merivale in their series of small volumes on the *Conversion of the West*, published by the *Society for Promoting Christian and General Knowledge*. It is presumed that no missionary of experience would be without these, therefore we only refer to them as they abound with invaluable lessons, whereby one man with that knowledge can easily do the work of ten without it. The conclusions they have carefully arrived at, after gathering together the experiences of a thousand years, in regard to some of the best methods of work, are not generally followed in China, but they are fully borne out by the experience of modern missions in Africa, in Madagascar, in the Pacific and in Japan. The evangelization of the world seems to go on best when that of both rulers and people go on simultaneously, otherwise there are dangers of great upheavals, some of which we already witness in China.

This again forces upon us a wider field for the application of these principles and methods than is possible in any one nation. Are there missionaries engaged in convincing the world of the madness of appealing to arms? True there are many noble souls singly doing their best. But the Christian Church as the Kingdom of God on earth ought to have an organized systematic work of this kind going on a scale adequate to the task, so that its fruit may be for the healing of the nations.

The Spread of Christian Missions in China.

THIS subject has been so fully and ably dealt with by Abbé Huc in his work on *Christianity in China*, in 3 vols., that the student is referred to that. But let him be careful that he gets the three vols. instead of only the first two, which is often the case.

The Syrian Missions in China.

Notes from Dr. Edkins.

A. D. 534. The Persians sent an embassy to China, arriving at Nanking by sea, bringing a Buddha's tooth on to Ma Twan-ien.

„ 636. Alopen arrived in China, probably by sea, as Persia was at war.

„ 638. An embassy from Persia sought aid against the Perahs but China declined, on account of distance.

„ 641. The King Yezdigird was defeated by the Arabs.

„ 661. Another pressing invitation for aid against the Arab and China sent an army, and Eastern Pers became subject to China. Even the King Persia was granted a Viceroy's title. But t

670. Arabs overwhelmed all, and Yezdigird fled t China, Si-ngan-fu, where he soon died, the las monarch of the Magian religion.

„ 697-781 There lived Kwoh Tsze-yi, one of the most famous o the Têng generals, and who was styled Prince o Fên Yang (Ping-yang-fu, Shansi). Having to lead the army against a formidable army of Tibetans and Weegurs coming from the West he asked the Nestorian priest Yi Si to accompany him to negotiate, as Nestorian priests it was who had taught the Weegurs how to read and write. The negotiation was successful, the Weegurs listened to their teachers and they united with China in repelling the Tibetans.

„ 778-820. When Timotheus was patriarch the Nestorian missions were particularly flourishing. He sent for a stream of missionaries to the Caspian, East Indies and China. Among the bishops he ordained were Karday and Gabdallaha. One bishop of China was named David.

Christian Missions in Asia.

Some people in Asia, and some not in Asia, think that it is sheer impertinence for any Christian missionaries to come and do mission work among such literary nations as China and India, and they impatiently ask, Why do not these well-meaning people stay at home and do all they can to improve their own countrymen? There are others again, who after toiling long among the Asiatics, and seeing but comparatively small results—two or three millions out of the 800 millions becoming Christians—are ready to ask, Who has believed our report, and will these swarming millions ever turn a listening ear to our message? We propose to answer these two questions as well as several other questions involved in their treatment. We shall first of all glance at the religions of Asia historically and practically, then classify them and analyse their aims, state some of the religious problems of to-day, with the principles which guide mission efforts; after which we trust it will be evident that there is an immense need for mission effort in Asia, and that there is a good prospect of final and even rapid success.

I. *Historically and Practically.*

1. *Hinduism.*—'D'Vivedi in the *Parliament of Religions*, claims that Hinduism is the oldest religion in the world, that it looks to the *All*, the *Atman* and *Brahman* as the central idea of the *Vedas* and the root idea of the *Hindu* religion in general, and that it is intensely spiritual and philosophical; that the Hindus were originally divided into two classes—the Whites and the Non-Whites—that the Whites were divided into four castes *viz.*, 1st, priests, 2nd, warriors, 3rd, merchants and cultivators, 4th, artisans and menials, and that by the promiscuous intercourse of these four castes of the Whites with the Non-Whites there have arisen innumerable divisions of caste, which have proved the bane of India's welfare, etc. Whatever it teaches, the particular fact that I wish to call attention to is this, that out of 1,500 millions on the face of the earth Hinduism now is only followed by 207 millions without giving protection to any other religion.

2. We next take *Buddhism.*—As there were many Hindus who were neither satisfied with the religious system of the ancient Hindu teaching, nor with the caste system under which the whole nation groaned, there arose Buddhism with a view to reform. This spread to Thibet, Mongolia, China, Burma, Siam and Japan, and 25 years ago the number of its followers was put down at 500

millions, on the supposition that all the Chinese were Buddhists, and that there were no Confucianists, Taoists, or Mohammedans in China. Since then the estimates of Buddhist followers have fallen through successive steps down to 100 millions, and even under it. Out of the 1,500 millions of the world Buddhism now only is followed by these 100 millions. Nor is this all. In 1894 I made what I cannot but regard as a remarkable religious discovery, which I read before the *North-China Branch of the Royal Asiatic Society*. It is that this so-called Chinese and Japanese Buddhism after all is not Buddhism proper, but imbedded Christianity. The importance of this discovery can hardly be over-estimated when we remember that political union generally follows religious union, and when we see the danger which threatens the world by a conflict between orientalism and occidentalism. The advantage of having a religious basis of unity is therefore of incalculable gain to mankind to stem the tide of war and to promote mutual regard and goodwill. The introduction of Christianity into China happened thus. In the first century after the Christian era Ashvaghosha introduced a new school of thought into Buddhism called the Mahayana school. According to Chinese and Japanese Buddhism the former school of Buddhism—the Hinayana school—was on the wane. When the Mahayana was introduced it flourished everywhere throughout China and Japan and kept Buddhism from dying out, and has continued to this day the chief school in China and Japan. Now some of the chief peculiarities of the Mahayana school are the following:—

1. Belief in a God who saves.
2. Belief in faith in this God surpassing all good works.
3. Belief in Paradise at once without rounds of transmigration.
4. Belief in the necessity of effort to save others.

The Chinese Buddhist books refer to this school as the "*different*" religion. Those who know original Buddhism will notice how different these doctrines are from those of original Buddhism. These ideas were in existence in the time of Daniel and current generally among the Hebrew prophets. Daniel uses the terms Ancient of Days, whose garment was white as snow, whose throne was like a fiery flame. The terms used in the litany of Amitabha and Kwan-yin are precisely the same. The Buddhist books themselves say that they got these ideas from Western India, where these Messianic ideas had spread about the Christian era before it, just as Hinduistic ideas spread to Europe after the Christian era. The conclusion of the whole matter is that these Messianic ideas were transmitted to India and through Buddhism into China and Japan, where they have been the chief forces in later

Buddhism till overlaid again with the deadly weight of early Hinayana doctrines.

So out of the 100 millions of Buddhists in the world the majority are not Buddhists at all, but are holding Christianity in Buddhist garb and nomenclature. Buddhism, where it has most power and authority to-day as in Tibet, will not tolerate other religions there.

3. *Confucianism* comes next. Its chief doctrines are benevolence, justice, religion, knowledge and integrity. It claims to have been teaching these doctrines for 6,000 years in the world. But out of the 1,500 millions in the world it is only followed by about 200 millions Chinese. I say "about" as one peculiarity of the Chinese is that the same person may be partly Confucian, partly Buddhist and partly Taoist. It shows at the same time that neither of these religions individually suffices to satisfy the cravings of the Chinese mind. Confucianism tolerates Buddhism, Taoism and Mohammedanism. It refused to tolerate Christianity for many centuries except at intervals, and the last toleration is not spontaneous, but by compulsion of the Treaty Powers.

4. *Taoism* rose to independence simultaneously with the revival of Confucianism by Confucius. Intellectually it has affected Confucian thought, and politically it has left permanent marks on the government of China. It is like philosophy and science fossilized. I say fossilized, as it does not seem to exercise much influence on modern thought and life. It is more like an ancient pioneer that perished in its attempt to reach a certain goal. Later philosophers and scientific men have travelled a thousand miles where Taoism had only gone a few miles in the same direction. After 2,400 years of effort since it started a separate existence apart from Confucianism, it has only succeeded in giving satisfaction to about 50 millions out of the 1,500 millions of mankind. I again say "about," as no census of the three religions of China in the same way as in Europe has ever been taken. All acknowledge that the chief place in the religions of China is due to Confucianism, the next to Buddhism and the last to Taoism. It exercises no supreme authority in China, and it does not exist outside China.

5. *Mahommedanism* is another most prominent religion of Asia. Some people have speculated about what would have been the fate of Europe if Charles Martel had not checked the Saracens and rolled back the tide of Mahommedan influence on Asia and Africa. This need not trouble us much. We can read its fate in what has befallen Asia Minor, Syria, Egypt and Carthage. These countries, which were once the glory of the world, have become desolate under the rule of the Prophet Mahommed; Egypt that once was the

university of Europe and one of the great Powers of the world, is now fallen to rank only as the seventeenth Power. Look beyond Africa on Persia in Asia, and she who was once the queen and pride not only of Asia but of the world, is also fallen and so low that it ranks now only as the thirtieth Power in the world! Not trusting to the superiority of its message commending itself to the nations, it went forth sword in hand and compelled obedience. Nor was this all. The records of the past have it written that it slaughtered the Buddhist monks in their monasteries in India and mercilessly persecuted the Christians in Persia. The histories of China reveal the bitter hatred of Mahommedans to the Christians, culminating in the awful calumnies of Yang-kwang-sien against the Jesuits. Knowing that enmity, the Chinese government made it their statute law to banish Christians to the Western part of the Empire and place them as slaves in the homes of stern Mahommedans! Notwithstanding this dread power of the sword extending over 1,200 years in addition to the power of the truth it has, out of the 1,500 millions of mankind—according to the census taken by the Mahommedans themselves in 1880, it satisfies only 175 millions. At the usual rate of natural increase in 1890 they would be about 195 millions. She takes such poor care of other religions that they embrace every opportunity to get under a juster government.

6. There remains only one other great religion to consider now in Asia, viz., *Christianity*. Out of the 1,500 millions of mankind after 1,900 years of its course, it satisfies 450 millions, and has 350 millions more under its shelter, giving each religion full freedom to develop and do its best for the world. Thus it watches over at least 800 millions or double that of Confucianism and about 10 times that of Mahommedanism. This is a very significant vote of mankind on the superior value of Christianity. Apart from this vote there is universal unanimity among the religions that the Christian civilization is superior to every other civilization, except their own. Thus then it is evident that if we bring higher civilization to Asia it is a generous deed, the Asiatic non-Christians themselves being judges, and the new eclectic schools of religion which spring up in India and Japan are all evidences that their own religions are not satisfactory, and that there is something in Christianity which they desire.

The followers of other religions such as Shintoism, Judaism, Parseeism and others are not many, so that we need not discuss them specially.

II. *Classification of Religions.*

Here let us say once for all that Christianity does not come to Asia more than it did to Judea to destroy the other religions.

Christ came to fulfil the aspirations of the Jewish prophets. Christianity comes in like manner to fulfil the aspirations of the sages of China, India and Arabia.

Once it was the custom to speak of religions as either true or false, as orthodox or heterodox. Sometimes the great subjects of contention were philosophical, sometimes metaphysical and sometimes theological. But classification of this kind did nothing but create confusion and increase bitterness of feeling. Later on we have juster distinctions of ethnic and universal religions and the recognition that all the great historic religions of the world are not only the products of seekers after God, but that as the same sun shines in Asia as in Europe, so it is the same spirit of God which moves Arabs, Hindus and Chinese prophets and sages to write down that they believe God's Spirit has inspired them with ; for Jesus Christ lighteth every man that cometh into the world, and in every nation he that feareth God and worketh righteousness is accepted of Him. The Jewish idea of monopoly of the Spirit of God and of the kingdom of God was a mistake. And the idea that only the Christians have the Spirit of God is not a Christian but a Jewish idea. Is not the loyalty of the Mahommedans to the one true God a part of Christianity ? Are not the ethics of Confucianism in regard to benevolence, righteousness, religion, knowledge and integrity parts of Christianity ? Are not the researches of Taoism and the spirituality of Hinduism and the superiority of the spirit-world to the material world of Buddhism to be preserved in the Christian Church ? If not, then we shall have a religious treasury far from a full one left. If these truths are to remain then they are equally divine, whether inside or outside our particular nomenclature. History records splendid deeds performed by the followers of each of these religions. Half history is made up of these, and these make up the Book of Providence, which has not been bound up with our Bible. Are we then to think that all religions are equally good ? God forbid. As there are richer plains in some parts of the world than others, and as there are veins of gold, and silver, and copper and iron in different parts of the world, so there are differences in the value of these different religions. To the little boy in the school his Primer is his best book. To another boy the Fifth or Sixth Reader is splendid ; it fills his heart with delight, and he wants no more. To another who has gone through the whole course of the university there exists another standard of excellence, and to another the literature of the whole world is laid before him as a reflection of the mind of God, with more or less perfection according to the purity and perfection of the mirror. So these different religions are really only different classes in the same school or different battalions of the great army doing battle with

evil in the world. Once we shift our standpoint from the J and un-Christian ground of monopoly into that of possessing h privileges, there comes with the change a new responsibility, t concern and gentle patience towards our schoolmates who ar studying the Primers or the various Readers which we had studied.

III. *Problems of the Day.*

Now the way is cleared to consider some of the religious blems of the day. These are not new in principle, though the in form. They are the same as these which were discussed b Hebrew prophets Isaiah, Micah and others; only the problem a far vaster scale. Where they spake of millions suffering we of tens, and of hundreds of millions. Of the whole race 80(lions, *i.e.*, more than half are to be found in Asia. For the hi prosperity and happiness of mankind four things are necessary. a character in harmony with God's character; liberal educa peace and liberty; and material comforts.

For instance a spiritual education that is merely traditiona uncritical, which cannot bear scrutiny, is on the face of it unsat tory to every thoughtful and earnest man. It ends in superst groundless fears and misplaced hopes. Now if anything is cle Asia the religions of China and India are religions where there systematic, comparative and earnest study of principles and tices going on. The result is that each religion is very con that it is the best in the world, but at the same time, noth clearer than that it is only *belief*, *not knowledge*. And whe there is ignorance there is also weakness. Where is this syste thorough, spiritual training going on in Asia? Where above there any religion in Asia which lays such emphasis on spiritua individual conversion as Christianity. Again education r the study of all nature, with all its forces in a careful experim manner, not only to acquaint us with what our forefathers i respective religions taught, but with all the truth that may have discovered by other religions, so that none of the heritage of th may be lost. Having done all that if we only stand still we perish unless we go on to discover new truths that our fathers d know; and that nobody ever knew before us. We must *gr* knowledge, if we expect to live and be a blessing. Where is th haustive education in Asia outside of Christian education? began well, but Japan has outstripped her, while China ha commenced, and the Mahommedan countries of Asia are al fast asleep.

The latest available statistics showing the proportion of at school to the whole population is as follow:—

Europe,	1	in	10	or 10	per cent.
Japan,	1	„	14	„ 7	„ „
India,	1	„	59	„ 1.7	„ „
Java,	1	„	70	„ 1.4	„ „
China (estimated),	1	„	90	„ 1.1	„ „
Siberia,	1	„	206	„ .5	„ „

Europe educates boys and girls almost alike.
Siberia „ 6 boys to 1 girl.
India „ 10 „ „ 1 „
China „ 10 „ „ 1 „

By multiplying the percentage at school by seven we get an approximate estimate of readers in each country. The number of adults able to read and write in Europe is above 70 per cent., while by the same rule the number of adults able to read in Asia (not counting Japan, which is adopting Christian intitutions wholesale) ranges from twelve per cent downwards to below four per cent! Thus it will be seen that the need of better education in Asia is sufficiently apparent.

Nor is Asia merely behind in the numbers at school, the quality of her education is still more backward. In its schools Confucianism does not teach anything outside its ancient classics, which are mainly occupied with government and morals. Mohammedanism confines its education mainly to the study of the Koran in Arabic. The other religions are mostly occupied with teaching a very elementary knowledge of their respective religions. Anything outside their sacred books is generally picked up at odd intervals. A *universal knowledge* such as all Christian universities give, is an ideal of education undreamt of by any non-Christian religion in Asia.

Peace and liberty are other indispensable conditions of prosperity. From the time that Moses issued the Ten Commandments as laws to the Israelites downwards legislation for the people of God has grown from age to age, till Grotius set forth international law for Christian nations; this has become a greater force again from time to time till it is universally binding now. The Peace Society have supplemented it by arbitration, which, if only adopted in the form of international courts, will probably end both militarism and tariff wars. To bring us within practical distance of universal peace and goodwill is a work of every religion to a certain extent, but none will question that the crowning deeds of religion so far, are those of Christian nations, notwithstanding the painful and humiliating fact that they are trusting so much to militarism. Then again, if you ask the cause of the great wars of the French revolutions and many other civil wars which followed, they were for liberty to the people. Now Asia does not recognise that liberty of the people anywhere this day, except in Japan, which has adopted Christian institutions and is assimilating them just as

fast as it is possible for any nation to do. The people of Asia are under authority rather than law, and have no proper freedom. But freedom goes with goodness and high aims, which Christianity everywhere teaches. Freedom to persecute would be retrogression not progress. Advanced Christianity while exercising authority grants liberty of discussion, of education and of progress in every line as the masses avail themselves of it wisely. But Confucianism, Mahommedanism and Hinduism are so far too conservative to help on towards this liberty which brings about the highest prosperity.

The possession of material comforts is another indispensable condition of highest prosperity. The area of Asia is four times that of Europe, but the population is only double that of Europe. Add to this that the wages of Asia are far below anything in Europe, America and Australia, where Christianity is the chief religious factor. Then there is also the fact that the poor of Asia are satisfied with a much lower plane of living. Altogether in wealth, trade, wages and comfort the Asiatics are so manifestly behind Christian countries that it needs no elaborate proof. In China the increase of population has been arrested by insufficient means of support. This means the starvation of 2 or 3 millions annually, and it has been estimated that if China were to adopt the improvements of Christian countries, there would be an annual increase of income to each family of a shoe of silver, or one hundred and twenty rupees!

Thus Christianity, through all the institutions of government, as well as directly through missionaries, brings to Asia vast improvements in regard to spirituality, education, peace and liberty, and material comforts. I have not yet met a single intelligent Asiatic who has not at once said when things are put in this way, "we cannot be too grateful for the promise of new life and great blessings brought to us by Christians."

If we sum up the problems of the day into one, I should say that most of them probably arise from the divorce of force and righteousness. The power and wisdom of God are revealed in the works of nature, in the heavens above and in the earth beneath. But God, love and mercy are revealed in the heart and conscience of the leaders of the various religions of the world. The final appeal of the governments of the world has been to force, but the final appeal of religion is to the principles of righteousness and love. The highest prosperity among nations only exists where these two are combined. The governments of Europe spend collectively one million pounds sterling *every day* on force, in their armies and navies. In the absence of full religious statistics, we can only estimate what the different religions spend on righteousness. England in 1851 took the census of all the places of worship in England and Wales. They were 34,000 among

a population of 18 millions, giving a ratio of .18 per cent. of religious teachers. Estimating Europe at the same rate we get 630,000 religious places of worship. If we estimate one teacher for each place, and £100 to be the average salary including monies spent for all other purposes of Church work by each Church, we shall have the sum total of 63 millions sterling for righteousness, or one-sixth what is spent on war.

Japan in 1884 took a census of its religious teachers, and they amounted to 57,000. These, among a population of 40 millions, give a ratio .14 per cent., a slightly less proportion than in England and Wales. If we estimate the religious teachers for all Asia on this basis we get 1,120,000 religious teachers, and their average expenses, owing to difference of money value, will be about one-fourth what they would be in England, *i.e.*, 38 millions. But unfortunately the religious teaching of Asia is as fully behind the Christian teaching, as is the Asiatic soldier behind the European. Most of the time of religious teachers in Asia is occupied in attending on the dead or in ascetic practices. Even when they teach the living, the only subject really taught is archaeology—knowledge of the dead and buried past, nothing about the living nations, living leaders and vital problems of the present time; tending to produce the impression that all religious teachers are dead fossils only fit to be shelved for show in museums.

But in reality all religions, Hinduism, Buddhism, Confucianism, Taoism and Mahommedanism, as well as Christianity, took their stand on their ethical basis once. Christianity has again thrown itself in our day, into the great problems of the nations, just as it often did in the past, when the "Truce of God" was respected everywhere. For the nations it points to arbitration as a better solution of their troubles than war. In the struggle of capital and labour Christianity points to the same principle of arbitration instead of force. In the clash of races, instead of the Hindu solution into castes, is the Christian one of universal brotherhood. It is Christianity's task to wake up the latent forces of these great historical religions once more and weld them into one universal voice of righteousness, as our Lord and his chief apostles Peter, Paul and John, united Jews and Gentiles. Instead of Europeans teaching the Asiatics to go in for force—for the militarism which is crushing Europe—let Christianity set itself to unite all the religious people of Asia and make righteousness triumph instead of force, and when that is done in Asia let her carry it on into Europe and America till the whole world agrees to put all force in the hands of Jesus Christ who only uses it to love, to save and to bless the world. Imperialism, feudalism, republicanism and communism have all had their trial at giving satisfaction to the world, but have not succeeded. They must turn to Him who, though equal with God, humbled himself

even to the death of the cross, so that He may save the world. It is almighty power exercised in infinite love that satisfies all nations, all races, both now and for ever.

IV. *First Principles.* At this stage some may say this is not Christianity but civilization. To make this matter clear we must go back to some of the first principles of Christianity. Christianity is not synonymous with spirituality, nor is the Gospel a synonym for spirituality. Spirituality is only one department of the Gospel or of Christianity. Some evangelists often think that their work alone is divine and apostolic and embracing the whole Gospel, while the Scriptures say that Christ only appointed *some* to be evangelists. The rest are to be *some* apostles, *some* prophets and *some* pastors and teachers. The old classification of Jesus Christ as Prophet, Priest and King, should not be forgotten. It is true that He is Priest offering sacrifices and forgiving sins. He is also the Prophet educating us in all the wisdom of God which we are capable of understanding. He is above all kings, training us in the political and social government of the whole world. The theocracy which God commanded Moses to set up embraced *everything* that a nation needs, therefore all departments of government. The prophets spoke of Messiah's kingdom as still greater, embracing the temporal as well as the spiritual welfare of the nations. Our Lord's first sermon in Nazareth confirmed that opinion, as it spoke of political and social reforms for the benefit of the poor and oppressed. The sum of the prophets' teaching indicates an everlasting kingdom *without sin, without poverty, without oppression, without ignorance,* and one *full of joy!* Jesus Christ said He came to set up that kingdom on earth. He promised a hundred-fold in this life, and in the world to come eternal life. The people believing it rose *en masse* to follow Him as the promised Messiah. Fearing rebellion Pilate and the chief priests put Him to death. Since Christ's ascension the history of the progress of Christianity, as conducted under the guidance of the Spirit of God, has been one of two-fold blessing, the temporal and the spiritual. No one questions the spiritual. We will therefore point out some of the temporal benefits it has conferred on the world. Missionaries in Southern Europe brought in universal brotherhood instead of slavery and class distinctions. In Northern Europe they introduced the alphabet, laws and industries. Into America they introducted the same. Into the Pacific Ocean—Hawaii and the South Seas—industries, trade, alphabet and laws were also introdcced. Into Africa besides these benefits Moffat and Livingstone gave counsel and protection to the aborigines against political neighbours all round, and prepared them for the coming changes from nomadic life into more settled agricultural, industrial and commercial life. Into Madagascar the same benefits were introduced. Into Japan the missionaries carried enlightenment in regard to all condi-

tions of progress. Among the Karens the missionaries taught the superiority of the pen to the spear. The famine sufferers were relieved in Southern India, as well as in China, and the shoemaker caste is being delivered from the bondage of caste into the liberty of the children of God and made the peers of any caste. *Note well that immense accessions to the Churches follow great material benefits conferred.* To some that is bribing people to become Christians. But that seems to be a strange perversion of the glory of the Gospel of Christ. Moses led the children of Israel to Canaan, the promised land. They seem to forget the vast temporal blessings which our Lord said would become universal by the establishment of His kingdom on earth. The whole world is a promised land of the children of God now. Whatever good other religions confer on the nations politically, socially, or materially, it is the object of Christianity to confer more of this good. Our Lord taught that material and spiritual benefits are not antagonistic, but that both blessings are conferred by his Gospel. He did not say do not seek material blessings. That would contradict the whole tenor of the Scriptures, which say that the nation which will honour God he will honour, but that the nation that will not serve God shall utterly perish. Our Lord taught His disciples to pray for daily bread. Again seek ye first the kingdom of heaven, and all these things shall be added unto you. That is temporal blessings are embraced by it. When this principle is more fully realised and acted upon, then whole nations and all nations will rapidly flow to Jesus Christ as their Saviour God just as certain as the waters on the thousand hills flow to the sea. But if it is denied that the Gospel brings present blessings to men and nations in spite of occasional persecutions, then God will cast such partial Christians away, as He did the Jews, and give His blessing to another religion which *actually does save* body as well as soul. It is neither God nor the Scriptures, but ignorant tradition which has narrowed down the scope of the Gospel from its all-embracing salvation. After this it is hardly necessary to say that conventional forms, however dear they may be to some minds, are but religious toys. It is the spirit of tender love, of pitiful compassion for all sufferers and a determination by the grace of God to save them from all suffering that is essential. And as to traditional creeds they are interesting as historical landmarks in religious history, but they become treasonable documents when they divide the people of God. We must turn our faces from these towards those *effectual, practical truths that unite all good men.* These creeds often only touch upon fractional departments of the Kingdom, while the bulk of Christian work is forgotten. Mint and anise are tithed and the weightier matters are neglected. Even these fractional truths are doubtful when we test them by our Lord's great canon—"*By their*

fruit ye shall know them." Then again our Lord said the Spirit shal guide you into *all truth.* Christ's Spirit is the revealer of truth *wher ever found.* If we own that all grace and truth within the Christia Church are from God we are not consistent if we do not own that al grace and truth outside the Christian Church are also from God. A in nature there are oats, barley, rye and beans, as well as wheat an tares, so God in His Providence has given the world other religions a well as Christianity. And the world outside Christendom would hav been a most barren, howling wilderness but for these religions Thank God they have done much for the world. Our attitude the to these ought to be that of friendly gratitude for all their good servic to mankind. When the disciples wanted to rebuke those preacher who did not follow Christ, His reply was, "If they are not against u they are for us." How much more is this true of religions which hav been the comfort and song of the nations during the night of ages There is to be a judgment day when men shall be judged according t their deeds. Mark that. The 25th chapter of Matthew speaks o deeds not creeds. There has been a judgment of God going o down the ages condemning the inferior and approving the superior After about a thousand years of experience each religion has had t go through a fiery trial to burn the dross and retain the gold. Nov in these, our days, has the world for the first time in history had al the religions of the world called up to the bar of judgment afresh Those which in the past blessed the world most commanded mos reward in the past. And that religion which can pity the suffering of mankind most to-day and which does most for the salvation o the world in all departments—spiritual, educational, political an material—is the religion which has the most of the mind of Chris and of God in it, and all the powers of nature and the conscience of mankind will in the long run declare in its favour.

The world all over is groaning under sufferings. The Christia religion alone attempts the salvation of the whole world. Asia especially China, has millions dying of sheer starvation every yea Christians alone attempt to save these at present. Confucianism Buddhism and Taoism have no practical scheme of deliverance India has the baneful caste binding innumerable burdens on th Hindus, and it has millions of ignorant poor. Hinduism seems to large degree helpless. Mahommedanism seems content with th condition of the people under its rule. Christianity on the othe hand is concerned for all nations and peoples in Asia. It has mis sionaries everywhere, who not only point to a higher life in ever department, but also to the practical means of attaining that lif It finds Asia poor and naked and oppressed, ignorant and miser ble, and imperfectly acquainted with God. It wants to make

well-to-do, well-sheltered, well-informed, a happy conscious child of God and a glad heir of immortality. Bringing such glad tidings of great joy to Asia no Asiatic can be anything but grateful to it. There only wants time to make these ideas clear to them at large, then will whole nations turn from dead idols to the living God.

TIMOTHY RICHARD.

The Need of China.

BY REV. ARTHUR SMITH, TIENTSIN.

"LET the reader make his own running comparisons (between China and the West). After such a comparison shall have been made the very lowest result which we should expect would be the ascertained fact that the **face of every Western land is towards the dawning morning of the future**, while the **face of China is always and** everywhere **towards the darkness of the remote past.** A most pregnant fact, if it is a fact, and which we beg the reader to ponder well; for how came it about.

The needs of China let us repeat are few. They are only **character and conscience.** Nay they are but one, for conscience *is* character . . .

Three mutually inconsistent theories are held in regard to reform in China. First that it is **unnecessary**. This is no doubt the view of some of the Chinese themselves, though by no means of all Chinese. It is also the opinion adopted by certain foreigners, who look at China and the Chinese through the mirage of distance. Second, that reform is **impossible.** This pessimistic conclusion is arrived at by many who have had too much occasion to know the tremendous obstacles which any permanent and real reform must encounter before it can even be tried. To such persons the thorough reformation of so vast body as the Chinese people appears to be a task as hopeless as the galvanising into life of an Egyptian mummy. To us the second of these views appears only less unreasonable than the first; but if what has been already said fails to make this evident nothing that could here be added would be sufficient to do so.

To those who are agreed that reform in China is **both necessary and possible** the question by what agency that reform is to be brought about is an important one, and it is not surprising that there are several different and inharmonious replies."

After this Mr. Smith proceeds to show that reform **cannot come from within** China herself; that reform cannot come from a few

bright examples, as they would only clear rats while the cat is there, and Baber says, a thousand years are necessary to bring about reforms in China, unless they come from without, and Mr. Smith says, rotten wood cannot be carved. He also says, reform cannot be brought about by introducing China diplomatically into the 'sisterhood of nations,' nor by commerce, nor by culture, nor by science, nor by material benefits as witnessed at the ports and by a fine Customs service. Then he adds :—

"British character and conscience have been more than a thousand years in attaining their present development, and they cannot be suddenly taken up by the Chinese for their own and set in operation like a Krupp gun from Essen, mounted and ready to be discharged.

The forces which have developed character and conscience in Anglo-Saxon race are as definite and as certain facts of history as the landing of Julius Cæsar in Britain, or the invasion of William the Conqueror. These forces came with Christianity, and they grew with Christianity. In proportion as Christianity roots itself in the popular heart these products flourish and not otherwise.

Listen for a moment to the great advocate of culture, Matthew Arnold . . . 'Brilliant Greece perished for lack of attention to *conduct*, for want of conduct, steadiness, character . . . the revelation which rules the world even now is not Greece's revelation but Judæa's, not the pre-eminence of art and science but the pre-eminence of righteousness.'

It is a truth well stated by one of the leading exponents of modern philosophy that there is no alchemy by which to get 'golden conduct from leaden instincts.' What China needs is righteousness, and in order to attain it, it is absolutely necessary that she have a knowledge of God and a new conception of man, as well as of the relation of man to God. She needs **a new life in every individual soul**, in family and in society. The manifold needs of China we find then to be a single imperative need. It will be met permanently and completely only by the Christian civilization."—Rev. A. H. Smith's *Chinese Characteristics*. 2nd Edition. Last chapter.

China's Appalling Need of Reform.*

When we consider that China's conservatism is hard pressed by foreign nations encroaching on its borders, by famines starving its millions and by the natural increase of population without corresponding development in the means of support, and when we consider

* This is part of a Paper read before the Nanking Missionary Association in Nov., 1893, by Rev. T. Richard.

the rapid march of events along each of these lines, making internal and external problems impossible to cope with on old lines, it is perfectly clear that a grand reformation, headed by the more liberal-minded, is inevitable at no distant day.

Let us consider in some detail China's Appalling Need of Reform. China suffers *politically, commercially, industrially, agriculturally, in transport, in education and in religion.*

1. Her Political Loss.—China was insufferably proud a century ago, refusing intercourse on equality to all Western nations. God in His providence has, for this, brought her low. She has lost prestige in the eyes of her own people by repeated humiliations in war in Canton, Chinkiang, Tientsin, Peking. She has lost a maritime province in N. E. Manchuria as large as France. She has lost Annam, which is now much larger than France.

Foreign opium was introduced and legalized, and now takes away 28,000,000 Taels annually, but the Chinese probably expend at least five times that sum on native opium. Emigration of Chinese poor abroad to the United States and Australia is forbidden. Her revenue is only 90,000,000 Taels, while that of India is three times that sum. She is hard pressed by Russia, France and England, chiefly because she has hitherto only played at improvements while these nations are progressing rapidly every year.

2. Her Commercial Loss.

(a.) Loss compared with Europe.—In 1800 the trade in Europe was £228,000,000. In 1889 it was £2,313,000,000. This is an increase of over £2,000 millions per annum. The Chinese empire is about the same size, and has about the same population as Europe. If similar increase in the trade of China had taken place it would mean an annual trade of [360 × 20] 720 million Taels. Allowing ten per cent profit on trade it means that China could obtain 720 million Taels annually from increase of commerce as in Europe.

(b.) Loss compared with India.—Trade there has increased five-fold in forty years; wages have doubled, and hoarding of the precious metals goes on to the extent of eleven millions sterling annually. India has a foreign trade of 131 millions sterling, while China has only 50 millions, thereby losing 80 millions annually, which might have been hers easily, as China has more land and more population.

(c.) Loss compared with Japan.—The Japan trade has increased three-fold since 1871, while China's trade has only doubled during the same period.

(d.) Loss in Tea.—The export of tea in China in 1880 was 2,097,118 piculs, in 1892 only 1,626,682 piculs. Instead of increasing at the same ratio as population we have this enormous shrinkage.

(*c.*) Banking Loss.—8 per cent commission is charged for sen money from Shanghai to Ching-chow Fu, two places in two adjo provinces! This strangles trade. For lack of proper ban money is also hoarded instead of being put out as capital. shops, which are nothing but parasites, afford lucrative employ to a million people. Thus we may safely assume that many te millions are annually lost in this unproductive way, whilst th by hoarding, though without exact data, must be many million

3. Industrial Loss. In Manufactures and Mining.—One with machinery spins as much as 200 without it.

One girl with machinery weaves enough for 1,200 pe to wear.

These are some of the miracles of modern industries.

In 1820 the manufacturing and mining output in all the was 884 millions sterling (Mulhall, p. 323). In 1888 it amount 4,868 millions, or had increased more than five-fold. Europe had 3,132 millions sterling. Take away the 884 millions of 18 which included Europe, America and Australia—and the rema 2,248 millions sterling is nett annual increase, which at 360 mi of population equals £5 per head annually. Assuming onl same population with same development in China it would be millions sterling per annum. Now almost all of this enor wealth China forfeits.

4. Agricultural Loss.—Agricultural colleges inform us th scientific farming, including the chemical, without what Prince potkin calls physiological farming, the produce of land can be bled or even trebled.

One-sixth of Europe is under cultivation. Take the Ch empire at the same rate, and we get ($\frac{3,400,000}{6}$ equalling) 58(square miles. This at average value of crops, £1,200 per square equals £696,000,000 gained per annum, while some estimat value of agriculture in Europe at £7 per head, but this agricu gain so far is perhaps more prospective than actual, even i West. We mention it, however, as indicating the lines where in the immediate future is expected by many.

5. Loss in Transport.

(*a.*) Mulhall gives two formulas to estimate this; the low that at the least 10 per cent of the cost of railways would be to the public by transportation by rail. As European railway 3,055 millions sterling the gain to China, which is about the size as Europe, would be 305 millions sterling.

(*b.*) The other estimate is that transport by rail is one- what it is by cart-road. As the transport of Europe is £603 mil

which would have cost by cart £1,809 millions, then the annual saving to China would, from this, be £1,206 millions.

(*c.*) Again, common roads are seven times the length of railways in Europe, and even if they transport the goods only one-tenth the distance of the railway it would amount to £180 millions. This would cost £360 millions if transported on mules and men as in China; so for lack of cart-roads China loses another £180 millions.

(*d.*) Add to this the saving by sea transport. This is sixty times cheaper than by cart-roads. Therefore produce can be bought from and sold to the furthest countries on earth as cheaply as that only sixty *li* off by land in China. This makes a place 60,000 *li* away of greater consequence to a Chinaman at some of the ports than the other end of his own province.

6. Educational Loss.—The sages of China, whose sayings are the text-books of all their schools, had never to solve the following problems:—

How to support the population of an overstocked country;

How to discover the great forces of nature and utilize them for the good of man;

How to make the people of every continent good;

How to give peace to all classes and all nations on the planet;

How to educate men in regard to all these matters.

But Christian nations are now solving these problems. There are missionary societies which base their operations on the Fatherhood of God and brotherhood of man working in every kingdom on earth. There are Christian Trade Unions which regulate capital and labour by law and not by rule of thumb as is done by a Chinese mandarin.

To geography, and history, and science, which were taught in Western schools twenty and thirty years ago, intellectual progress has demanded the addition of

Engineering training,	Social science,
Technical education,	Commercial education,

and other subjects in modern schools. All this in order to keep abreast of advancing civilization. These again are supplemented by post offices, free libraries, telegrams and the latest news from the ends of the earth, not as a mere curiosity but for practical ends, viz., to improve the material and moral welfare of our own countries.

From his knowledge of electricity Edison in his early years sold his patents at £80,000. From his knowledge of chemistry Besemer sold his royalties to the amount of £1,000,000. Maxim by his inventions now obtains an income of one million dollars. These are only a few among many such instances. Besides, the inventions and discoveries of such men have originated huge indus-

know it, because their text-books never discuss these questions, nor do they know that the missionaries hold the remedy in their hands.

Just think of it. How the name of Pharoah is execrated down all the ages because he threatened the extinction of two or three millions of the children of Israel. In China there is a greater number actually starved every year, and ten times that number exterminated every ten years! The suffering of the Africans from the slave trade is great, but not half so great as that in China every day, for the population of Africa is only 150 millions, and the population does not decrease. And God has put in our hands the knowledge which can save these Chinese slaves and place a shoe of silver (Tls. 50) every year in each home in China.

Happily the pride of China of a century ago is gradually giving way. The greatest viceroys of the empire are adopting some of the Western methods as the only means of saving the empire.

Still the ratio of the various reforms now in operation by the Chinese government may perhaps be roughly put down as follows:—

Military reforms	68 %
Transport and industrial reforms ..	30 %
Educational reforms	2 %
Religious reforms	nil.

But we should not forget the significant fact that the great Viceroy Li Hung-chang offered a prize this spring for an essay on Reform in Religion, showing that he feels the need of something being done in that line.

So much about the sufferings of China and the need of reform.

Since China is suffering so much from her ignorance and prejudice we whom God in His providence has blessed with the knowledge of how she can be delivered should exert our utmost to act the part of the *Good Samaritan*, otherwise how can we escape the charge of passing the sufferer by like the Priest and Levite?

Riots.

THERE is an impression abroad that Christianity is being *forced* on the Chinese government by Western nations. There never was a greater mistake. The truth is simply this: that the Western nations put in the Treaties that Christianity was a religion that exhorted people to do good; the people of China therefore should have liberty to study and practice it if they wished. Now what really happens is this: The Chinese government instead of granting this reasonable liberty to her subjects puts into operation a whole net work of forces

by which the missionaries are yearly maligned and persecuted in all the provinces, and the followers of Christianity are always reviled and treated as *traitors* to their own country, hence the interminable riots. Never once, so far as I know, have there been *adequate* measures taken against their repetition. It is the Chinese therefore who are forcing their own people with all the might of their despotism not to become Christians. Christian governments do not exercise any force whatever to compel a single Chinaman to gain the Christian Church. All is perfect liberty on the part of Christian governments while all is constant terrorism on the part of the Chinese authorities. This is the simple truth, and the blame should be placed on the right shoulders. An account of the persecutions of Christians and the riots organized against them in all the provinces during the last thirty-five years would form many volumes. Even those of the last four years already occupy three, viz., the *Anti-Foreign Riots* of 1891, the *Sung-pu Massacre* and the *Szchuen Riots*, and the Chinese themselves have written many volumes to malign Christians. Here we have only space to quote from a speech delivered by the writer at a public meeting in Shanghai on the occasion of the horror and indignation produced by the Ku-cheng Massacre on the first of August, 1895, when ten British missionaries were brutally murdered. The attention of Lord Salisbury was specially called to it by the Chairman of the China Association:—

After spending twenty-five years of my life in endeavouring to promote the best interests of the Chinese I think it would be difficult to make out a case that I am actuated by an anti-Chinese bias. I believe the Chinese possess qualities which are not behind those of any other nation in the world. The people are good, many of the mandarins are friendly too, but a large number seem to be incorrigibly bad. But it is my duty to-day in the face of such terrible outrages against my fellow-countrymen to take a glance at some of those great riots of China which have come within the sphere of my observation, and instead of having to record increasing friendship and gratitude of the Chinese for the gigantic charities of Christendom in China, I have to record continued hostilities and guilt of the Chinese authorities. First we have the great Tientsin Massacre of 1870, when twenty Europeans (mostly Sisters of Charity) were brutally murdered by the collusion of the Taotai, the Prefect and Magistrate there. In 1875 we had the murder of Mr. Margary by the Mandarin Li Sieh-tai. In 1883-4 we had a general onslaught on eighteen chapels and on the homes of native Christians in the province of Canton. That was in consequence of a joint inflammatory proclamation put out by the Viceroy and Admiral. In 1886 there were riots both in Kiangsi and in Szechuen. The Roman Catholic Lo for resisting an armed mob which surrounded his house was put to death by the Chinese authorities. From 1886 to 1890 there were chronic troubles in Shantung against missionaries of all nationalities. A German Consul who was sent to investigate the matter discovered the instigator of these to be a member of the Tsung-li Yamên itself! In 1891 we were startled by a series of riots all along the Yangtze valley from Shanghai to Ichang, and foreign ports in other provinces had to arm themselves, as they were in constant dread of riots. These were afterwards discovered to be in consequence of a widespread propaganda having its head-quarters in Hunan, and the leader was Chou Han, none other than a mandarin of the rank of Taotai. The man who would not allow the friends of the murdered victims to be

present at the mock trial of the murderers of the two Swedes was a great Viceroy. About the same time we learnt of a murderous attack on Dr. Greig in Manchuria by government soldiers. In 1894 we had to record the foul murder of Mr. Wylie in Manchuria by Manchu soldiers. There have been riots also in Honan, in Hupeh, in Shensi, in Kansu, in Kueichow, as well as attempts made to stir up riots in Shansi by proclamations in my possession issued by the Chinese magistrates. In May this year we had the riots in Szechuan, in which twenty stations were wrecked and over a hundred foreigners were kept in daily suspense about their own personal safety for weeks. Instead of using the soldiers close at hand to check the riots the mandarins issued proclamations to urge them on. Before the riots in Szechuan were over news reached us of an outbreak in June against native Christians near Wenchow in Chêkiang. Before definite news of what is going to be done in settlement of the Szechuan troubles reaches us we are stunned by the crowning atrocity of all recent riots of ten of our fellow-countrymen brutally murdered, and all but one are ladies and children. From this outline it is evident that with the exception—if that be an exception—of Kuangsi province the riots have been universal throughout every province in the empire. Another thing that should be carefully noted is this, that all the great riots up to the Fukien one had been instigated directly or indirectly by the Chinese authorities themselves. Whether they have had any share in the Fukien massacre or not will be made clear on investigation. The object of presenting you with such a long list of riots is to show as briefly as possible what our position has been during the last thirty-five years, and how the Chinese protect our lives and property. We have appealed again and again to our own authorities, and they, treating the Chinese as honest in their intentions, in turn appeal to them to carry out the treaty contract of protection, with what result our gathering here to-day shows. Since the Chinese will not or cannot protect us, it matters not which, there is but one course left us, and that is we henceforth cease from appealing to the Chinese and appeal directly to our respective governments for protection.

It is true that the rioters have in several instances been punished, but they are not punished either according to the severity of Chinese or foreign laws, and the instigators are generally let free, and the high authors and disseminators of inflammatory literature inciting the people to hatred, to riots and murder have *never* been punished to this day, although constantly pointed out during the last five years. Why this should be so is a mystery to all foreigners in China, except the representatives of the foreign governments in Peking. Governments are invested with power to protect the good and punish the guilty. But in China for many years we see the constant prostitution of this power; for the guilty are carefully shielded while the innocent are incessantly attacked.

This systematic letting of the guilty go free naturally leads to this rapidly increasing lawlessness. If not stopped it can only end in some fearful catastrophe still more terrible than the last.

TIMOTHY RICHARD.

PART II.

China Mission Hand-book.

CIRCULAR.

EAR BROTHER,

The need of a Mission Hand-book for China, which shall be th a record of past progress and a suggestive stimulus to future ort, has been felt by many. It is now proposed to prepare such and-book and have it ready at the beginning of 1895, midway tween our great Decennial Conferences.

The general outline of the hand-book will be as follows:—

I. A sketch of the leading features in the spread of the great religions of the world.

II. A sketch of the leading features in the history of Christian missions in the world, especially in China.

III. The strength and weakness of the various non-Christian religions in China.

IV. Other matters of general interest to missionaries.

V. Sketch reports of various missions covering, as in India, the following:—

1. *Mission Work among the Masses.*

Evangelistic in streets and chapels.
Evangelistic in country tours.
Evangelistic at fairs.
House to house visitation.
Interviews with devout non-Christian leaders.
Lectures to mandarins, school-masters, etc.

Mission Work among Native Christians.

Preaching and pastoral oversight.
Sunday-schools.
Meetings for united prayer.
Christian Endeavour.
Philanthropic work of the Church for the aged, blind, deaf, dumb, poor and oppressed, famines, etc.
Institutions for training mission agents.
Self-support—wages of teachers, pastors, native assistants.

3. *Mission Work among the Children.*

Boys' schools.—Day and Boarding.
Girls' schools.—Day and Boarding.

4. *Mission Work among Young Men.*

a. Bible classes.
b. Higher education in schools and colleges.
c. Lectures to students.
d. Industrial and commercial schools.
e. Y. M. C. A.

5. *Mission Work among Women.*

a. Evangelistic meetings.
b. Training classes.
c. Industrial classes.
d. Higher Education.

6. *Mission Work among the Sick.*

a. Hospitals.
b. Dispensaries.
c. Visits to the sick at home.
d. Preaching to and comforting the sick.
e. Opium Refuges.
f. Medical students.

7. *Mission Work by Christian Literature.*

a. Scriptures.
b. Other Christian books, tracts and magazines.
c. Depôts.
d. Colporteurs.
e. Reading rooms and circulating libraries.
f. Translators and authors, foreign and native.

8. *Present Problems and Outlook.*

9. *Any other Remarks.*

VI. Statistics—Evangelistic, educational, medical and literary.
VII. A series of maps to illustrate the distribution of missio forces.
VIII. Bibliography—English and Chinese.
IX. Statistical Summary.
X. Index.

Feeling persuaded that the leading missionaries everywhe will readily co-operate we take the liberty of asking you if yo will be so kind as to furnish a sketch-report of the leading feature of your mission in China from the beginning till now, but not t extend, as a rule, over 4 pp. of the *Recorder*, otherwise it wi not be a hand-book but a history. The smaller younger missio may require only a page or two. *Give facts*: *be terse*, and thu simplify the editing. Put dates of the commencement or ne departure of any branch of work. Several outlines of vario missions were published in the *Recorder* some years ago, but wh was done was not uniform. For convenience of easy comparis we suggest that the various departments of missionary work i each mission be treated in the order given under Part V, numbe ing 1, 2, 3, etc. Very few missions have work in all department where there is no special work in any line make no remarks b pass on to next number.

Could you kindly arrange for filling up the enclosed statistic schedules with statistics for 1893, or the very latest you have, wi date affixed, and for the marking of the stations on the map.

Should you find it impossible to undertake the above, inste of writing to say that you cannot do it, to save time lost in co respondence will you kindly persuade the best and most like man in your mission to do it, or get your mission to appoint hi to do the work and give us his name and address.

We shall also be exceedingly thankful if you can send have sent to us the sketch-report and the statistical schedules a maps filled up within two months from receipt of this Circul as much time after receipt of these will be required for arrangi them, and those who are bringing out this hand-book can on devote their leisure time to it.

Enclosed herewith please find extra copies of this circu for those who help you in the work.

Kindly address the report and statistics as follows :—

1. All sketch-reports to the Rev. Timothy Richard, Quin Road, Shanghai.
2. The evangelistic statistical schedules to the Rev. G. Fitch, Mission Press, Shanghai.

3. The educational statistical schedules to the Rev. W. B. Bonnell, M.A., 10 Woosung Road, Shanghai.
4. The medical statistical schedules to the Rev. W. P. Bentley, M.A., Miller Road, Shanghai.
5. The maps to Mr. G. McIntosh, Mission Press, Shanghai.

Special writers will be asked to contribute some of the articles.

If each brother will exert himself to give us an early report in the order suggested we shall do our utmost to classify and publish at the earliest opportunity, so that each mission may have the benefit of the history and statistics of the others.

Any suggestions that would tend to make the hand-book more generally useful will be most thankfully received, as we are anxious to make it the most perfect of its kind in any mission field.

We remain, dear brethren,

Yours faithfully,

W. P. BENTLEY.
W. B. BONNELL.
G. F. FITCH.
G. MCINTOSH.
T. RICHARD.

Shanghai, March, 1894.

This circular was sent to a few missionaries in all the missions, but lest any should have been omitted the circular was published in the *Recorder* for May, 1894. Notice of the Hand-book was also published in the *Messenger* of 1894. The Reports sent in are published below.

Sketch Reports.

LONDON MISSIONARY SOCIETY.

The Canton Mission.

It is now more than eighty-seven years since the pioneer missionary of the Protestant missions of China landed in Canton. That city has been occupied as a mission station of the L. M. S. from the date of Morrison's arrival to the present time. There were, however, intervals during which no foreigner representing the Society resided at the station. If these non-occupancy periods be deducted seventy-five years of actual work can be chronicled.

The history of the Mission may be divided conveniently into three chapters, each comprising twenty-five years of service:—

First, The Preparatory Mission.
Second, The Medical Mission.
Thirdly, The Evangelistic Mission.

"The General Outline" of the progress of the Mission during the first twenty-five years has been written for us by Doctor Morrison and Bridgman in their letter of September 4th, 1832 addressed to the Churches of Christ in Europe, America and elsewhere. Dr. Morrison was able to write that through "the help of God, who had prepared a quiet residence" for him, he had continued at his work of penning dictionaries, grammars, vocabularies and translations. The Holy Scriptures, religious tracts, prayer books, &c., had been published. The London Missionary Society's Chinese press at Malacca had sent forth millions of pages containing the truths of the everlasting Gospel. There were native Chinese who preached and taught from house to house. The missionaries were even able to report that Christian tracts had reached and been read by the emperor himself.

In the twenty-five years there were ten baptisms, and among these two were printers under Dr. Milne at the Malacca College. The record of these first years of Christian missions in China close

with a statement that the missionaries of different nations and connected with different Churches were united in the most cordial co-operation.

The Medical Mission.

Dr. Lockhart, the first medical missionary sent out by the London Missionary Society, reached China in 1839. He did not establish the hospital in Canton, but eight years after, in 1847, Dr. Hobson commenced medical work in the city. This was at the beginning of Dr. Hobson's second period of mission service. He first visited Canton in 1839, but the time for a medical mission had not arrived, so he worked first in Macao and then in Hongkong till in 1845 he returned to England. When at length Dr. Hobson, succeeded in settling at Canton his labours there were eminently successful. Premises for a hospital were rented at **Kum-si-fan**, and the institution was supported by local contributions. The war with China in 1856 put an end to Dr. Hobson's labours. By that time much had been accomplished.

In connection with the Canton Hospital there was published in 1851 a treatise on anatomy. This was afterwards republished by the father of Yp [Yeh ?], the famous Viceroy of the Two Kwang provinces. Other works by Dr. Hobson are well known. These included a book on *Surgery*, one on *Medicine* and one on *Midwifery*. The other missionaries of the L. M. S. who laboured at Canton during this second period were the Rev. W. Gillespie in 1845 and T. Cleland 1847 and the Rev. Y. Gilfallen 1848. The two former left the station in 1850, and the last named removed to Amoy.

Dr. Wong Fan came to Canton as the Society's medical missionary in 1857, and had charge of the medical work for three years. The Rev. J. Chalmers in 1858, at the close of the war, carried on work in Canton, and with him was associated the Rev. F. S. Turner. Much valuable help was also rendered by the Rev. Josiah Cox, of the Wesleyan Mission. Mr. Chalmers relieved Mr. Cox in 1859. There were then about twenty converts connected with the Mission. As for the hospital it is recorded that 430 patients were received in the wards annually, and the number of out-patients was 26,000. This work was carried on at a yearly cost of $768.

The Evangelistic Mission.

Dr. Chalmers, Mr. Turner and Mr. Anderson were the missionaries in Canton during the earlier years of this period. Mr. Turner left after five years, going to England in 1864. The Rev. James Anderson was the resident missionary from 1867 to 1870. A medical missionary, Dr. Carmichael, was appointed to Canton in 1862, but he did not remain long in connection with the London

Missionary Society. Mr. Turner was able to open at the commencement of 1863 a preaching hall in the seventh ward. This was afterwards transferred to the adjoining eighth ward, and finally in 1886 to Honam on the opposite bank of the Pearl River. Much good work was done in the two wards of the city. The chapel there was one of the influences preparatory to the more general preaching operations which followed.

The preaching hall in **Fatshan** was opened before Mr. Anderson left for Europe. It also has been for the furtherance of the Gospel in the town. The Fatshan people are notoriously violent and anti-foreign, and the success of the Mission there has not fulfilled the promise of the earlier days.

There are now in **Canton** two chapels. That on the Canal Road was built at a cost of about three thousand pounds, of which the Church members raised one-third. The district of **Tsung-fa** was opened as a station in 1875. In that district there is now one preaching hall in the suburbs of the city and two small meeting houses in villages.

The district of **Pok-lo**, one hundred miles up the East River, was occupied as a mission station in 1861. The first converts from Pok-lo were baptized in Hongkong, and the Mission centres in that district were branches of the Hongkong rather than of the Canton mission. During the past twenty years these **Hakka** stations up the East River have, however, been worked from the provincial city and not from the British colony. Pok-lo is regarded as an out-station of the Canton mission. In that part of the field there are now six centres and six chapels with one lady missionary, Miss Rowe, living in the village of Chuk-yuen, two miles from Pok-lo city.

The **further history** of the Canton station is thus summarized:——

The Rev. N. A. Roach arrived in 1874, but did not remain on the Mission field more than a year. Miss Rowe, appointed to labour in Hongkong and now residing in Pok-lo, joined the Mission in 1876. The Rev. H. C. Ridges came to the station in 1877, and retired in 1880. The Rev. T. W. Pearce reached Canton in November, 1879. The Rev E. R. Eichler, formerly of the Rhenish Mission, became connected with the London Mission in 1881 and remained in charge of the Pok-lo stations until 1888, when ill-health compelled him to leave a field where he had done much faithful and zealous service. The Rev. Mark H. Wilson came to China at the close of 1890, but was unable to continue in the climate for more than a short term. The Rev. G. J. Williams, now pastor of Union Church, Hongkong, and a member of the Mission in the colony, was appointed to Canton in 1891. The missionaries at present at the station are: Mr H. R. Wells who, though as yet unconnected with

the Society, has rendered most efficient and valuable service to the Mission since 1890; Miss Wells, who joined the Mission in 1891; Miss Mines, who arrived at the close of 1893, and the Revs. H. J. Stevens and W. J. Morris proceeding at the present time to reinforce the station.

THOMAS W. PEARCE.

The Hongkong Mission.

THE London Missionary Society's work in the colony was begun in 1842. In the following year the Rev. J. Legge, D.D., and Dr. Hobson established a hospital, a school and printing press. The school was originally begun and carried on in Malacca under the name **Anglo-Chinese College**, and this name it continued to bear. The printing office had also been in existence in Malacca for nine years before the settlement of the Mission in Hongkong. In 1844 the L. M. S. Mission was strengthened by the addition of the Rev. S. W. Gillespie. The earlier years of Mission work were marked by **educational effort.** Five years from the date of commencement Dr. Legge had under his charge, in addition to the boys' school, a theological seminary. Dr. Chalmers joined the Mission in 1852, and from that time to the present has continued his labours in this field. Some of Dr. Chalmers' best work in the cause of missions in China was accomplished in Canton. He is now the senior member of the Hongkong staff. Dr. Eitel, formerly of the Basel Society, transferred his services to the London Mission in 1865, taking charge of the out-stations in Pok-lo. In 1874 the Rev. T. C. Edge arrived from England. He continued in Hongkong until 1879 and resumed work in the colony in 1881 after 1½ years' service in Canton. From his effort the Alice Memorial and Nethersole Hospitals subsequently arose. Mr. Edge died in 1886. He had devoted himself assiduously to the founding of a new medical mission. Dr. Eitel left the London Mission in 1878 after rendering efficient and enduring service in many directions. He and his predecessors and colleagues succeeded in laying well and truly the foundations of Churches, hospitals and schools, now connected with the L. M. S. in Hongkong.

The present **Union Church** was at the first composed of foreign and Chinese members. Its services were held in Dr. Legge's drawing-room. The foundation of the present building, the third, was laid in 1890. Three years before this date a new Church for the Chinese converts and congregation was opened in the Hollywood Road. The structure, a commodious and suitable one worthy of the

large Christian community to whom it belongs, owes its existence to the zeal and activity of the native Chinese, who maintain their own pastor and carry on evangelistic work, both in the colony and on the strip of English territory forming the sea-board opposite.

To Dr. Legge's activity in the earlier days this native pastoral and evangelistic agency is to be distinctly traced. The encouragement afforded by the **grant-in-aid system** to education in the colony has enabled the Mission to open and maintain elementary schools. These have now become a most valuable adjunct to the Mission. In 1893 there were seventeen boys' schools under the management of the L. M. S. These schools were attended by 1,096 scholars. There were eighteen girls' schools and 1,017 pupils.

The medical work of the Mission is carried on in two hospitals—**The Alice Memorial** and **Nethersole**. The former, opened February 19, 1887, was erected in loving memory of Alice, wife of the Honourable Dr. Hokai. The donor directed that the hospital should be managed and controlled by the missionaries resident in Hongkong, agents of the London Missionary Society. It contains fifty-three beds. During 1894, 442 in-patients and 6,700 out-patients have been treated by the medical staff in attendance. The Nethersole Hospital, opened September 5th, 1893, was erected by H. W. Davies, Esq., and the building is used in connection with the Alice Memorial Hospital and under the same management. During the present year 163 in 324 out-patients have been treated at the Nethersole Hospital. The two institutions are supported by the generosity of Chinese and western subscribers resident for the most part in the colony. The Hongkong **School of Medicine** has six students now receiving a medical training in the buildings. An **Industrial Mission**, self-supporting, has been founded to aid native Chinese who are incapacitated by physical infirmity from earning a livelihood. Two small communities have been formed, and skilled workmen are now employed to teach the construction of rattan furniture as a useful employment for maimed, halt and blind people.

There is also a **Church Plantation Company** with territory on an island ten miles from Hongkong near the mouth of the Canton river. The object of the promoters is to find work on the land for the unemployed members and adherents of this and other Churches.

The missionaries at present connected with the station are the Rev. Dr. Chalmers, T. W. Pearce, Dr. Thomson, medical superintendent of the hospitals, G. J. Williams, in charge of Union Church, Miss Davies, Mrs. Stevens and Miss Stewart.

THOMAS W. PEARCE.

The Amoy Mission.

THIS Mission was commenced in 1844 by Revs. A. and J. Stronach, both of whom had previously been workers amongst the Chinese in Penang and Singapore. On their arrival in Amoy they devoted themselves with great ardour to preaching to the heathen, and John soon became a well known and popular figure in the streets and temples of the city. He was selected as one of the translators of the Bible into Chinese, and largely helped to fix the fine style of the **Delegates' Version**, for which it is distinguished to-day. He had a thorough knowledge of the Chinese classics, and he had learned large portion of them off by heart, so that when he was attacked by the educated in his street preaching they found their master in him when they appealed to their own books for arguments with which to refute Christianity.

After the lapse of 4 years 2 men were baptized, and two years later (1850) a **military officer**, Sok Tai. Compelled by the determination of his superior officers to ruin him Sok Tai resigned his position in the army and became a preacher of the Gospel. We believe that he was divinely sent. He had a noble presence; he was transparently honest, and his belief in God and in prayer was profound. After 38 years of active service in the ministry he passed away without a blot or a stain upon his character. Until 1855 the number of converts was comparatively few, but in that year **77 were received** into the Church and 80 became enquirers, and from this time the Church began to make itself felt in Amoy. One very interesting feature about the early work of this mission was its **expansion into the country** beyond. The men in charge believed that to ensure success there must be more done than merely holding the city as centre. The radius was quite as important. In pursuance of this idea two stations were opened in 1862, one in the city of **Changchow**, containing 100,000 inhabitants, and another in **Koan-k'au**, a large central market town, having a population of about 5,000 people. These two places, together with the towns and villages they commanded, were thoroughly worked, and ere long Churches began to spring up in different places in their vicinity. One wise rule was adopted in the selecting of new stations, and that was that no one should be too remote from each other, but that each should be a kind of support to the other.

In 1866 a further advance into the interior was made by Mr. Stronach by the commencement of work in the **Hui-an country**, about 70 miles to the N. E. of Amoy. How this came about is a story full of romance. The natives of this region are

exceptionally poor, living mainly the year round on **sweet potatoes.** They are a sturdy independent race, however, and though the struggle for existence is severe they are fond of learning, and more students appear at the triennial examinations than from counties around where the conditions of life are more easy. The Gospel seemed to have a wonderful attraction for them, and crowds came round the first preachers, and men flocked from distant parts of the county to hear the new doctrine. That the enthusiasm has not died out is manifest from the fact that there are **20 Churches** in it to-day, mainly self-supporting, and that they have produced more preachers than any other section that we control.

This same year was distinguished as being the one in which that system of **self-support** for which the Amoy Churches are famous was commenced. One of the missionaries, visiting one of his Churches, was importuned by the members to allow them a certain man whom they greatly revered to be their preacher. Seeing the earnestness with which they pled their cause he determined to take advantage of it, so he replied, "Certainly, if you will pay his salary a Church that provides the funds has a right to select their own man." In half an hour, after a serious consultation, they agreed to his proposal, and the man they wished was theirs. The news of this travelled to other Churches who, anxious to secure some favorite, immediately made their selections and then informed the missionaries of their action. From that time to the present this peculiar feature of our work has gone on developing, though not without great labour and unremitting watchfulness upon the part of every missionary of the society.

Two years after the commencement of this new movement, that was to give such an independent character to our Churches, the **training of men for the ministry** was begun. It was felt that a solemn duty rested upon the missionaries to educate men to become preachers and pastors, who should be so fully equipped that they would be worthy in every sense of becoming the leaders and inspirers of the growing Churches. In this branch of our work we have been most successful. We have had our failures of course, but on the whole a sturdy race of men has come from our institution, that is the backbone of our work.

Our steady aim in the past to develop the manhood of our converts has produced gratifying results in many ways, but hardly any has given us such a pleasant surprise as the determination of our Ho-hoe or **Congregational Union** to commence **missionary work on its own account** in the **Tingchow prefecture**, where Christianity at that time was practically unknown. In the beginning of 1892, when the Union was in session, a motion was made that the Churches

should undertake the responsibility of carrying the Gospel to it. This was passed with the greatest enthusiasm. A committee was at once appointed, and volunteers offered their services, whilst fully $200 were promised by the members present to defray the initial expenses of this popular undertaking.

There is one subject of vast importance in which our mission has had a prominent share in conducting to its present prosperous condition, and that is the **anti-foot-binding movement.** Seventeen years ago two members of the London Mission and one of the American Reformed, with their wives, assembled with the earnest women of the different Churches in Amoy to discuss whether it was not time to begin a crusade against the cruel and heathenish custom of foot-binding. A notable and historical meeting was that, the first in the long history of China where women had met in public to discuss a great social problem. Our enemies were numerous and strong, but the battle is with us to-day, and the influence of that gathering of heroic women that dared to act in the face of public opinion in defence of a great truth is being felt far beyond the limits of Amoy.

And now to **sum up the results** of our fifty years' work. We have between fifty and sixty Churches, large and small, having over 1,900 members, 2,000 enquirers and six hundred children. Last year (1894) they contributed $4,300 towards the support of their pastors, preachers, schools, etc., and during the same time we had the pleasure of receiving 204 members into our Churches. We have a prosperous girls' boarding-school, a large mission hospital in the city of Changchow, an efficient Bible women system and a considerable number of schools, as well as a high school in Amoy which acts as a feeder to our theological institution, and which provides Christian school masters for wherever they are needed. We are thankful for what the Lord has done, and we are hopeful for the future.

J. MACGOWAN.

The Shanghai Mission.

IN 1843 Rev. W. H. Medhurst, leaving Batavia, came with Dr. Lockhart and established the Shanghai Mission.

In 1847 Rev. William Muirhead joined the Mission. Since then a number of missionaries joined the Shanghai Mission, but as the country opened up they moved to other centres.

I. *Mission Work among the Masses.*

FROM the commencement of the Mission, work of this kind has been a matter of chief concern. It has been carried on in the way of general preaching in the chapels, on the roadside and by

itinerancies in the country. Our chapels in the city and se
of Shanghai have been well situated for this purpose, and
been accustomed to large congregations of different class
people. It is impossible to estimate the numbers who h
in the habit of coming to our places of worship and list
the word of life. Not only are these places well known an
midst of crowded thoroughfares, but as the services h
held for a long series of years, and almost from day to day,
had splendid opportunities for engaging in our work a
multitudes around us. Alike in the case of the foreign mi
and native brethren has this been the characteristic of ou
that we can speak of it as the department to which we were
called as ambassadors for Christ and messengers of the G
We have regarded this as the one thing we had to do,
mission we have lived and laboured accordingly.

In connection with it there has been a large amount
gelistic work in the streets and public places. This used
frequent practice with us, and in the course of a day's labo
dreds were brought under the sound of the Gospel, so
name at least of our blessed Lord has long become a famili
in the hearing of the people at large.

In the early history of our Mission we were much
travelling in the country among the villages, towns and
this and the neighbouring provinces. These were seasons
hard work and intense enjoyment. At times one alone,
brethren in company, and at other times with several of ou
helpers, we would go out for weeks together, and thus en
mission work, gathering a few here and there, or peregr
through the length and breadth of large cities and towns, ad
the passers-by on the different streets at a little distance fr
another, and labouring in this way from morn to night till
satisfied the multitudes at large had heard the glad tid
salvation. Often have we wished that this same line of
could have been persevered in more fully, but happily it h
possible to open a number of mission stations in after ye
from these various centres the word has been proclaimed i
parts of the country, which in the way indicated could only
occasionally and in an imperfect manner.

II. *Mission Work among the Native Christians.*

It was only very gradually that converts were brough
the faith of the Gospel, but from the first this object was
sought and prayed for. As they came into connection wit
a profession of repentance towards God and faith in the Lo

Christ their edification in Christian knowledge and spiritual life was constantly kept in view by **Sabbath services** alike in the city and the country. In the onward progress of the work several well qualified **native Christians** were **ordained** for the ministry and appointed to labour in different parts. We have had much satisfaction with the best of these, and though they have been called away in the Providence of God their memory is blessed, and we think of them as having entered into their reward. Altogether we look upon as many as **1,500 men and women** having been brought into the fellowship of the Gospel since the commencement of our Mission, yet make allowance for a great variety amongst them, while thankful to God for manifold tokens of His blessing in the case of numbers of them. One thought we are anxious to give expression to in this matter, namely, that Shanghai is a peculiar place, and has special difficulties connected with it, we are warranted to look upon the converts made here as a whole, not as belonging to a particular mission but as if all the missions were one and their several results form the aggregate of the general work and the indication of its progress here.

III. *Mission Work among Children in Schools.*

This has not been a department of special interest in our Mission. **Schools** for boys and girls have been opened, so that an average **100** or so have been under instruction. Early in the history of the Mission a **boarding-school** was formed and continued for several years, but we have confined ourselves to **day-schools**, in which the great truths of the Gospel have been taught, though the results, except in a few instances, have not been specially apparent.

IV. *Mission Work among Young Men in Colleges.*

We can say nothing under this head, having no experience of the kind.

V. *Mission Work among Women.*

These have been included in the ordinary course of the work. Services have been held in connection with our **Bible women** for their spiritual benefit, and along with them in the case of the female converts and others, to whom they have been a means of blessing. In some of our schools meetings of the kind have been formed, and the neighbours and parents of the children have attended in many instances, though no large work has been done in the way of domestic visitation, such as is here implied, and is more easily possible in other places.

VI. *Mission Work among the Sick in Hospital.*

Medical work was early begun in connection with the Mission. Dr. Lockhart came to Shanghai along with Dr. Medhurst, and as soon as possible hospital and dispensary work was carried on. Since that time it has been in operation, partly at the instance of the Mission and partly in the hands of a local practitioner; the expenses all along being defrayed by the foreign community. During the whole period of nearly **fifty years** the religious conduct of the hospital has been maintained by the Mission, and **day by day service** has been held among the patients. The yearly aggregate of numbers attending the hospital amounts to **20,000** or **30,000**, and even more, and thus an immense gathering of men and women have been constantly in the way of hearing the Gospel addressed to them by foreign missionaries and native catechists. They come from all parts of the country, far and near, and we may well regard it as a splendid occasion for the prosecution of mission work, and we are able to say it has not been in vain.

VII. *Mission Work in the Way of Christian Literature.*

This form of service has, by no means, been neglected in our Mission. Early in the history of it Dr. Medhurst was engaged in the revision of the **Sacred Scriptures**, and was a chief means of making the beautiful version now current at the hands of the British and Foreign Bible Society. Prior to that time something was done in the way of **tracts** for general circulation, but since then **millions of pages** have been printed on a great variety of subjects, which have been widely diffused, and the work is still being continued. We have regarded this form of mission work as **most important**, and while thankful for what has been done we hope it will be perpetuated for the enlightenment of this people in the great matters for which we have been brought to this heathen land.

There are at present eleven out-stations, in each of which there is a preacher residing. Some of these stations are hien cities, others are large towns. A few of these have 30 or 40 Christians in them, whilst others have only been recently opened. Besides preaching at the centres where they reside the native preachers visit regularly a large number of neighbouring towns and villages. In order to provide workers to occupy new fields and take the place of those who are removed by death or otherwise a number of students are trained in Shanghai. There are five at present under instruction.

WILLIAM MUIRHEAD.

The Hankow Mission.

HANKOW, the "mart of nine provinces," is situated on the River Han, just at the point where that most useful water-way loses itself in the mighty Yang-tse-kiang. It is nearly 700 statute miles distant from Shanghai, and is the chief in importance of the trade centres which were opened by the treaty of Tientsin. The Abbé Huc, in his "Travels," gives a glowing and eloquent description of the magnificence of Hankow as he saw it in days long ago, but in 1861, owing to the Taiping rebellion, the condition of affairs had completely changed, and the busy, thronged streets and jetties described by the Abbé were half deserted, whilst trade was at a standstill. Owing to constant engagements between the troops of the Imperialist army and the long-haired rebels the country lying between Chinkiang and Hankow had become an armed camp, or more correctly speaking, a vast battle field. Signs of disorder and ruin marked the whole of that immense district, and the desolation was so complete that there remained very little hope that the once fertile and smiling valley could ever thrive again. The excitement of continual alarms, together with the insecurity of life and property which generally prevailed, told most disastrously upon the trade of inland China, and therefore upon that of Hankow, and when in the beginning of 1861 the rebels attacked and captured Hwang-chen there resulted a great scare, during which Hankow itself was deserted, and all but left to the enemy.

When owing to the Tientsin Treaty of 1858 the British squadron proceeded up the Yangtse, in connection with the opening up of the new river ports, as a special favour, the Rev. W. Muirhead, of Shanghai, was allowed a place in the expedition; he having been appointed to visit Hankow and report upon its fitness to be chosen as a station of the London Missionary Society. As soon as the opening up of interior China to foreign intercourse and residence became probable the directors were anxious to occupy a station inland; at first, however, restricting their desires to places at no great distance from Shanghai. The opportunity which presented itself when the new treaty ports were thrown open to foreign residence was too good to be lost, and Dr. Muirhead's report proving to be most favourable the Revs. Griffith John, and Robert Wilson, M.A., were commissioned to establish a station in one or other of the three cities—Hankow, Hanyang or Wuchang. Arrived at Hankow Dr. John, who had been studying the mandarin dialect in Shanghai, immediately began to preach in the streets, while a vigorous search for suitable premises was carried on for a time

without success. At length a native house in the heart of **Hankow** was secured and converted into quarters for the two missionary families, with a modest chapel in the front. It was in this humble fashion that the **first Protestant mission** in Central China was commenced. From the very first preaching on the streets in Hankow, Hanyang and in the provincial capital city Wuchang was a prominent feature of work, and although much depopulated the three cities promised a fine field of labour to the new mission. By degrees confidence was restored, the presence of foreigners inspired fresh courage; gradually the half-deserted streets grew busy again, and trade began to revive. The congregations, drawn daily by curiosity into the small preaching-room away in a narrow alley, were interested in the preachers, not in their religion, and to this day that interest continues. For **thirty-three years** the daily preaching of the Gospel of Jesus Christ has been maintained in this centre in the various preaching halls of the Mission, with a zeal that has never flagged, and with tokens of God's blessing, which have been very encouraging.

Whilst devoting themselves mainly to the Chinese these two pioneers did not neglect the claims of their own countrymen, who had already begun to take possession of the new port, and an English service for the community was very soon commenced.

In the midst of these varied activities **dark days** fell upon the young Mission, trials and disappointments succeeding each other quickly, children of the missionaries died; in 1863 Mr. Wilson succumbed to typhoid fever; a medical man, Dr. Wells, appointed to medical work in connection with the Mission, died on the outward voyage; native assistants who had been brought from another province became home-sick and returned; others failed in character. Yet, despite all these difficulties, a site for a central chapel was secured, the building was erected and work carried on more efficiently than in the narrow quarters at first occupied. On March 16th, 1862, the **first Protestant convert** in Central China was baptized by Dr. Griffith John, and on June 8th of the same year four men and two women were received into Christian fellowship, some of whom are still living, and are occupying positions of influence and importance, either in this or in other missions. From the commencement of the mission until 1894 there have been, in all, **2,365** baptisms, including the children of Christians.

It being most important, in view of further extension in the province, that a branch of the mission should be established in the provincial capital, Wuchang, Dr. John, accompanied by the Rev. Josiah Cox, of the Wesleyan Mission, in 1864, waited upon the Viceroy, by whom they were graciously received. From him

they obtained a verbal permission to rent a house in Wuchang for a mission chapel, but the permission was given reluctantly. Then, for four months, followed that long, wearisome series of skirmishes with the officials and gentry; a site was granted, and a proclamation, which was entirely satisfactory to the missionaries, was published throughout the city, and work was commenced. Whilst this battle was going on sickness in Dr. John's family made it necessary for Mrs. John and her children to return to England, and the brave pioneer was thus left without colleague or European helper. A station was also opened at **Tsai-tien** in 1864, a busy town twenty miles from Hankow, and another at **Kin-kow**, a similar town, in 1865. Both were relinquished in 1865 in favour of more promising, as well as more pressing, demands. Early in 1866 the Mission was strengthened by the arrival of the Rev. Evan and Mrs. Bryant, and about the same time the community physician, Dr. Reid, offered his services gratuitously for hospital and dispensary practise. Funds were speedily provided by the foreign residents and others, and a substantial building was erected and opened for **hospital purposes** in August, 1866. The Rev. Thomas Bryson arrived in 1867, and was appointed to Wuchang. A few months later a station was commenced in Han-yang, which, by mutual agreement, was taken over by the Wesleyan Methodist Mission in 1880. Until the year 1867 very few women had been received into Church fellowship, but in December of that year it was reported with great satisfaction that **thirteen women** had come forward as candidates—eleven of them being the wives of converts—and these having all been accepted, the total *female* membership from the commencement of the Mission in 1861, amounted to nineteen. In 1868 Messrs. John and Wylie made their **famous journey** up the Yang-tse, and through Sz-ch'uen, returning through Shen-si. In the latter part of this year Dr. Shearer arrived to take up the medical work of the Mission, from which he retired in 1870. The Rev. Arnold Foster, B.A., reached Hankow in December, 1871. In 1873 a larger and **more commodious hospital** was built, and adjoining buildings have been put up, as necessity required, so that the original compound of 1873 has grown to be quite a network of agencies connected with the Mission. Dr. J. K. Mackenzie took over charge of the hospital in 1875, afterwards removing to Tientsin. Early in 1876 an attempt was made to commence a mission in the country district of **Hiau-kan**, but a serious riot ensued, during which Dr. John and Dr. Mackenzie, with several native Christians, were placed in extreme danger. In that populous district there are **now several chapels, schools and a hospital**, with Mr. and Mrs. Terrell and Dr. Walton in charge. In 1878 the Rev. T. Taylor and

Mrs. Taylor reached Hankow, with a view to going on to open a station at **Chungking**, but unfortunately Mrs. Taylor's health necessitated an early return to England, and the Rev. William Owen joined the Hankow band of missionaries. Later in the year the Rev. W. G. Mawbey, L.R.C.P., etc., arrived with Mrs. Mawbey to succeed Dr. Mackenzie in the hospital. In 1882 the Rev. Arthur Bonsey and Dr. Gillison arrived to reinforce the mission; Dr. Mawbey returning in 1883, and the Rev. C. G. Sparham arriving early in 1885. In 1884 a small preaching hall was opened on the busiest part of the main street, which was replaced in 1886 by a **large and commodious chapel**, where in common with **three other chapels daily preaching** is carried on vigorously by native and European workers; some of the former being **voluntary helpers**. In 1884 a **Sailors' Rest** was erected on the Mission compound, which later on was enlarged in memory of Mrs. G. John. This attractive little building has been a centre of influence among sailors for many years, and has been made a blessing to many. Latterly the development of the Chinese work has been more rapid, especially in country districts. Those of **Hwang-p'i, Yuin-mung, Yin-san, T'ien-men,** and **Kin-san** are all occupied by native rapresentatives of the Mission. In Hankow the building of the **Margaret Hospital** for women and children, now in the charge of Mrs. Gillison, L.R.C.P., etc., and of Mrs. Walford Hart, and of a **Chapel**, solely for Christian worship, marks an era in the history of the Mission. When the medical work under Dr. A. C. Mackay, in Wuchang, has been domiciled in the contemplated new hospital, and Dr. S. Lavington Hart and Mrs. Hart have fairly settled down to their new sphere in that city, it is hoped that more rapid progress may be made than in days past.

In 1888 the Rev. G. W. Wilson and Mrs. Wilson commenced a mission in **Chungking**, where they were afterwards joined by Dr. Cecil Davenport and Mrs. Davenport, and later by Mr. Walford Hart. The Mission has been weakened by the return of Mr. and Mrs. Wilson on sick leave and the death of Mr. Hart, but reinforcements are expected.

ARTHUR BONSEY.

The Tientsin and Peking Missions.

THE work of the London Missionary Society in North China dates from the arrival in Tientsin of Rev. J. Edkins, D.D., May 20th, 1861. The first converts in that city were received in the following autumn, when also Dr. W. Lockhart gained admission to Peking as medical officer of the British Legation; being thus, as a **medical missionyar**

privileged to begin Christian work in the capital of China. During 1862 Dr. Edkins paid several visits to Peking, and on December 3rd baptized three men as members of the **first Protestant Church there.** In May, 1863, he settled in Peking, leaving **Rev. J. Lees in charge at Tientsin.** In March, 1864, Dr. John Dudgeon succeeded Dr. Lockhart as Dr. Edkins' colleague, and Rev. J. Williamson joined Mr. Lees. The latter was murdered while on a journey in 1869. The same year medical missions were commenced in Tientsin by the opening of a dispensary. In 1870 Rev. James Gilmour arrived in Peking to re-open, from that city, the Society's long discontinued mission to the **Mongols.** The work of the Tientsin station was for a time disorganized by the **massacre** in June, 1870, but in 1876-8 the distribution of **relief during famine,** with other causes, led to a great enlargement of the country work, especially in the districts of Chi-chou (冀州) and Yen-san (鹽山). In June, 1878, also, the **west city** branch of the Peking mission was constituted a separate station, under the care of the Rev. S. E. Meech. The following year, 1879, Dr. J. K. MacKenzie's appointment to be Mr. Lees' colleague was the first of the remarkable chain of events which gave origin to the **group of important hospitals at Tientsin,** and in which the Divine guidance was singularly manifest. The next onward step was the final choice, by Mr. Gilmour, of the city of Chao-yang (朝陽) in the extreme north of Chihli, as the sphere of the **Mongol mission.** This was in 1886, and in 1888 another central station was established by the settlement at Chi-chou in Central Chihli of Rev. W. H. Rees and Dr. S. MacFarlane. The work at Chi-chou (冀州) had previously, for twenty-five years, been superintended from Tientsin.

Such, in brief, is the story of the *beginnings* of the existing four stations of the L. M. S. in North China. In connexion with each there are many sub-stations, some of long occupancy. Thus the Peking brethren itinerate in Ku-ngan (固安), Yung-ching (永清), Wu-ching (武清) and Tung-ngan (東安); those at Chi-chou (冀州) in the three Hsiens of that department and elsewhere; those at Tientsin, in Ts'ang-chou (滄州), Yen-san (鹽山), Ching-yün (景雲), etc.; while those at Chao-yang have also occupied neighbouring towns. It is likely that the district of Yen-san will ere long have resident missionaries.

In early days lengthened **evangelistic tours,** extended into other and distant provinces, were made; but, for obvious reasons, these have long been discontinued. At all the stations evangelistic preaching and the ordinary agencies of Church life, such as **Sunday schools, prayer meetings, Bible classes** and the like, are in operation as far as possible. Branches of the Society for **Christian endeavour** have been lately formed. Much effort has been made to reach **native**

women by lady missionaries and Bible women under their guidance. **Day-schools** have been opened at all the centres, alike for the children of heathen and of Christian parents. **A boarding school for girls**, commenced by the late Mrs. Edkins has, since her death in 1878, been continued with much success. **A somewhat similar school for boys** has been more recently begun in the west city mission, Peking. **A medical school** for the training of Chinese physicians, conducted by the late Dr. MacKenzie, lapsed on his death. **Twenty men** were successfully educated there. There has been a small **institute for the education of preachers** and other native workers in Tientsin since 1863, which has done good service, and is now superintended by Rev. A. King. The question of the **self-support** of the Churches has been found exceptionally difficult, owing to the extreme poverty of the people. Still, a good deal has been done in this way in various directions.

Finally, as regards the department of **literature**: In the revision of the Bible, the translation and preparation of tracts, hymnals and other books, Dr. Edkins, Rev. G. Owen and others of our number have shared with brethren of other missions in labours which are for the good of all.

JONATHAN LEES.

London Mission Statistics in Chihli Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.							Day Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.														
						For.	Native.					For.		Nat.					No. of Communicants in 1894.							
				Foreign.	Native.	Preachers.	Preachers.	School Teachers.	Writers or Personal Teachers.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Ch. partially Self-su.	Male.	Female.	No. of Adults baptised in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Tientsin	... ...	Yen-shan and Ch'in-gyün	1861	5	...	...	6	6	5	...	3	1	...	2	1	6	...	...	165†		46	5	...	$150.00	2	100	7	... ...
Chi-chou	保定府 冀州 棗强縣	12 out-stations in 寨故南衡棗冀 晉城宮水强州 縣縣縣縣縣縣	1888	1	...	2	4	1	4	4	...	1	...	2	...	8	...	8	214	141	34	31	135	179.00	2	180	11	$179.00
Peking	... ...	大興縣 東安縣 武清縣 永清縣 固安縣	1861	5	...	...	7	3	4	...	...	2	1	2	1	5	...	5	352	179	91	59	...	630.00	2	155	12	630.00
Ch'ao-yang	... ...	建昌縣	1887	2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	40	10	...	...	...	33.00	...	...	...	... ...
				13		2	18	10	13	4	3	4	1	6	2	19		13	1101		171	95	135	992.00	6	435	30	809.00

London Mission Statistics in Kiangsu and Chehkiang Provinces.

Stations where Missionaries reside.	In what Perfecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.							Sunday Schools.			
						Male.						Female.												
				Foreign.	Native.	For.	Native.					For.	Nat.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No of Ch. partially Self-su.	No. of Communicants in 1894.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Personal Teachers.	Colporteurs.	Other Assistants.	Evangelists.	Bible Wom. Teachers.				Male.	Female.							
Shanghai			1893	3	...	...	2	1	4	2	...	2	2	2	...	2	172	25	...	...	$80.00	...	...	...	...
		Ta-zang	1860																					
		Miau-deu	1860	...	...	...	1	1	...	...	...	...	...	...	...	...	31	...	...	...	...	...	...	...
		Zung-ka-zak	1891																					
		Lu-tien	1875																					
		Zan-wong-miau	1875	...	...	...	1	...	...	1	...	...	...	...	...	...	32	4	...	...	...	...	...	...
		Chang-shuh	1891	...	...	...	1	...	...	...	...	...	...	...	...	...	6	1	...	...	...	...	...	...
		Wusung	1885	...	...	...	1	1	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...
		Nai-wai	1883																					
		Doo-deu	1883																					
		Sing-zang	1883	...	...	...	1	...	...	...	...	...	...	...	...	...	16	4	...	...	...	...	...	...
		Yok-san	1883																					
		So-doo-miau	1883																					
(Chekiang province)	...	Bing-oo	1891	...	...	...	1	...	...	1	...	...	...	...	...	...	2	...	...	7	...	...	...	...
		Tsü-kyung	1893	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...

London Mission Statistics in Hupeh Province.

Hankow	漢陽縣 漢陽府		1861	§4	...	...	3	2	4	2	...	...	...	...	2	...	...				‡‡ $352.00	1	200	§§ 11
		Hwang-p'i Hien	1891	...	...	...	1	...	...	...	...	...	...	...	...	...	...							
		*Yuan-kia-hang	1888	...	...	...	1	...	...	...	...	...	...	...	...	...	...							
		Yün-mung Hien	1889	...	...	}																		
		†Tao-ren-chiao	1888	...	...	}	...	1	...	...	...	...	...	...	...	4	...	3						
		Yong-shan Hien	1888	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...						
		Tien-men Hien	1892	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...						
		Kin-shan Hien	1880	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,401	68	45			
		Mien-yang-cheu	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...						
		‡Hwang-ten-tsui	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...						
		Tsai-tien	1880	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...						
Hiao-kan Hien...	漢陽府		1880	¶ 1	...	...	1	† 2	2	...	...	...	...	...	...	1	}	...							
		Wei-kia-wan	1877	...	...	...	1	† 1	...	...	...	...	...	...	...	1	}	3							
		Tu-ku-wan	1878	‖ 1	...	...	1	...	...	...	...	...	...	...	...	1		...							
Wuchang			‡ 1865	** 1	...	...	2	...	2	...	...	...	...	...	...	1	...	1							
				7			13	6	8	2					2	8		7	1,401	68	45		$352.00	1	200	11

* Yuen-kia-hang is in Hiao-kan Hien. † Tao-ren-chiao is in Yün-mung Hien. ‡ Hwang-ten-tsui and Tsai-tien are in Hanyang Hien. § One being self-supporting (also one medical missionary). ¶ Unordained missionary, but exercising pastoral functions (also one medical missionary). ‖ Unordained missionary, but exercising pastoral functions. ** Ordained missionary (also one medical missionary). †† Partly supported. ‡‡ This sum, Tls. 264, includes some contributions made by missionaries as members of the native Church, but the proportion of foreign contributions is not large. §§ Six Chinese and five English.

Self-supporting Agents :—Native, 3 ; foreign,).

London Mission Statistics in Fukien and Kwongtung Provinces and Hongkong.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.								Sunday Schools.			
						Male.						Female.													
				Foreign.	Native.	For.	Native.					For.	Nat.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Ch. partially Self-su.	No. of Communicants in 1894.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Personal Teachers.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Amoy	泉州府 同安縣 漳州府 龍溪縣	51	1844	3	6	...	35	17	1	20	...	2	1	6	2	31	17	14	1069	534	147	65	1800	2141.30	14	172	14	4010.70
Chiang-chow Fu (Chang-chow)		12	1861	1	1	...	11	4	1	7	...	1	1	9	1	9	4	5	194	97	46	24	250	450.00	4	45	4	734.60
		Total.....	...	4	7		46	21	2	27		3	2	15	3	40	21	19	1263	631	193	89	2050	2591.30	18	217	18	4745.30
Hongkong	... ...	Hongkong & Mainland, 8	1843	4	1	—	3	19	3	...	—	2	...	3	...	1	1	...	98	124	26	29	...	$833.00	4	130	...	$833.00
Canton	廣州府 南海	Canton, ... 2	1859	...	...	1	2	...	1	...	—	2	...	2	...	1	...	...	40	17	1	3	...	120.00	...	...	...	120.00
		Fatshan, ... 1	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	20	18	...	3	...	105.33	...	...	...	105.33
	從化	Tsung-fa, ... 3	...	...	...	—	1	...	...	...	...	...	...	...	...	1	...	...	20	8	1	...	1	20.00	...	...	...	20.00
Pok-lo (Chuk-ün village) 竹園 ...	博羅 惠州府	Pok-lo, ... 7	...	...	...	...	4	...	...	...	...	1	...	1	1	5	...	...	83	30	13	4	50	18.50	...	...	...	18.50
		Total		4	1	1	11	19	4			5		6	1	9	1		961	107	41	29	51	1,006.83	4	130		1,006.83

Location.					Primary Schools. Often called *Day-schools.* (*Pupils generally under 14 years of age.*)							Colleges and Theological Institutions. (*Students generally over 19 years of age.*)							Grand Totals.		Remarks.
Name of Place.	Province.	Place.	In what Prefecture 府.	In what District 縣.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges.*	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males. Chichow	直隸	冀州	保定		2	...	19	...	2	...	...	...	...	...	...	...	...	...	...	...	19	2	
For Males. Hankow	湖北	漢口	漢陽	漢陽	2	...	40	...	2	...	...	...	...	...	...	...	...	...	...	...	50	2	
For Males. Hanyang	湖北	漢陽	漢陽	漢陽	1	...	15	...	1	...	...	...	...	...	...	...	...	...	...	...	15	1	
For Males. Hisokan	湖北	孝感	漢陽	孝感	3	...	32	...	3	...	...	...	...	...	...	...	...	...	...	...	32	3	
For Males. Hongkong	廣東	香港			27	...	1442	...	30	121	...	...	...	...	...	...	...	...	...	...	1442	30	
For Males. Peking	直隸	京北	順天		2	30	16	1	2	...	...	...	...	...	...	...	...	...	...	...	46	3	
For Males. Tientsin	直隸	天津	天津		6	...	100	...	6	...	...	...	1	6	...	1	1	...	...	...	106	8	
For Males. Wuchang	湖北	武昌	武昌	江夏	1	...	18	...	1	...	...	...	...	...	...	...	...	...	...	...	18	1	
For Males. Shanghai	江蘇	上海	松江	上海	1	...	18	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	
For Males. Wusung	江蘇	吳淞	松江	寶山	1	...	10	..	1	...	...	...	...	...	...	...	...	...	...	...	...	...	
For Males. Sung-ka-zah					1	...	19	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	
For Females. Chichow	直隸	冀州	保定		1	11	...	1	1	...	...	...	...	...	...	...	...	...	...	...	11	2	
For Females. Hankow	湖北	漢口	漢陽	漢陽	2	...	50	...	2	...	...	...	...	...	...	...	...	...	...	...	50	2	
For Females. Hongkong	廣東	香港			9	9	616	...	12	...	...	...	...	...	...	...	...	...	...	...	616	12	
For Females. Peking	直隸	京北	順天		2	37	6	1	3	...	...	...	...	...	...	...	...	...	...	...	43	4	
For Females. Tientsin	直隸	天津	天津		2	...	25	1	2	...	...	...	...	...	...	...	...	...	...	...	25	3	
For Females. Shanghai & S'ments	江蘇	上海	松江	上海	2	...	38	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	
Total	..	...	...	...	65	87	2464	4	72	121			1	6		1	1				2473	73	

From Hongkong.

1. All London Mission Society's schools for males in Hongkong are supported by government grants in aid.

2. Some of these schools are mixed schools, and in two or three cases the females outnumber the males.

3. Three students preparing for the ministry attend the Basel Mission Institute at San-on.

4. In most of the L. M. S. schools for females there are some boys in the lower standards, and in one school the boys outnumber the girls.

5. No fees are received, as the schools are all under government inspection and aided by government. The only other source of income is $270 received from the Society yearly. The government grants for girls' school earned during 1893, amounted to $1,899.92.

London Mission Medical Statistics.

Location.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
Name of Place.	No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	Ma.	Fe.													
Tientsin	2	...	...	...	...	...	1	649	...	1	5,480	17,874	...	42	...	$1,567.00	$120.00*	.....	* Native subscriptions and sale of drugs, $139.84.
,, ...	...	...	1	2	...	...	1*	...	...	1*	.....	... ...	...	...	...	.....	.....	.....	** Supported by H. E. Li Hung-chang.
Chichou	1	...	...	...	...	...	1	237	106	1	4,858	4,264	...	19	...	377.00†	.....	.....	† Excluding drugs.
Peking	1	2	...	...	2	...	1	201	45	3	10,106	24,130	...	85	...	1,278.95	‡	.....	‡ Chinese subscription very irregular.
Shanghai	...	...	1	...	...	...	...	...	88	4	1,684	.....	...	...	...	212.24	.....	.....	
Hongkong	1	2	1	...	15	1	2	727	...	2	10,010	20,826	...	...	...	10,043.05	§ ($3,500.00)	$552.22	§ The Chinese contributed somewhere between 3 and 4,000 dollars.
Changchiu	1	...	...	...	6	...	1	...	...	...	.....	.....	...	...	...	.....	.....	.....	
Hankow	1	A	1	...	...	...	2	550	30	2	4,575	9,104	¶	63	...	B 1,186.50	265.00	79.00	¶ Admitted to General Hospital.
Wuchang	1	...	...	...	...	...	C	25	50	1	1,526	3,167	...	...	...	630.00	50.00	15.00	Statistics are for 9 months.
Hiaokan	1	...	...	...	...	...	C	4	15	1	900	.....	...	...	...	387.00	.....	.....	Statistics are for 9 months.

CHURCH MISSIONARY SOCIETY.

The Mid-China or Shanghai and Chehkiang Missions.

We have received no report from this mission, but from the admirable **Story of the Chehkiang Mission**, by Ven. Archdeacon Arthur E. Moule, we cull the following:—

In 1837 the Rev. E. B. Squire was sent on a tentative mission to Singapore and Macao.

In 1844 the first Church of England missionaries on the mainland of China arrived, viz., Rev. G. Smith (afterwards first bishop of Victoria, Hongkong) and Rev. T. McClatchie. Mr. Smith was instructed to visit the five open ports and report. Mr. McClatchie proceeded at once to Shanghai, where he settled down for missionary work. During his early days Mr. McClatchie visited Ningpo and urged the Society to start work there.

In 1848 Rev. R. H. Cobbold and Rev. (afterwards bishop) W. A. Russell reached Ningpo and began work there. Ningpo with its important offshoots—Hangchow and Shao-hing—became the principal centres of the Chehkiang Mission.

In 1850 Rev. F. F. Gough joined the Mission. Just three years after opening the Mission two converts were baptised. At this time Miss Aldersey, living at her own charges, though not a member of the Church of England, became to a certain extent associated with the Mission, and was aided by the Female Education Society. Mr. Russell married one of Miss Aldersey's wards. Mrs. Russell had a perfect mastery of the Ningpo vernacular, and was for a long time one of the most effective workers. After eight years' labour 60 had been baptised, of whom 32 were communicants. Mr. Russell finding only 5 per cent of the adult population could read intelligently the literary style, in concert with other missionaries, adopted a **Romanized** form for colloquial use in Ningpo.

In 1853 Mr. Burdon (now third bishop of Victoria) arrived in Shanghai, and in 1859 began C. M. S. work in Hangchow.

In 1858 Mr. and Mrs. G. E. Moule (afterwards bishop) arrived. He took over the charge of the **schools** and trained four of the elder lads for the duties of schoolmaster and catechist.

About this time £3,000 was left by an Indian civilian for the **rescue of opium smokers, and the Mission entered on this new**

department of labour in 1860, which in 1871 was put under the care of Dr. Galt.

In 1861 Mr. (afterwards Archdeacon) and Mrs. Arthur E. Moule arrived. Six weeks prior to this the Tai-ping rebels had come to Ningpo, and in December of the same year Hangchow also was taken possession of by them.

In 1854 the rebels were expelled from the province.

In 1864 Mr. and Mrs. Valentine arrived.

In 1866 Mrs. Arthur Moule published her *Manual for the Holy Communion* and *Stories for Children* in the vernacular, and Mrs. Valentine started a **boarding-school.**

In 1867 Messrs. Gretton and Bates joined the mission. This year the number of communicants in the province rose from 118 to 143.

In 1870, Miss Laurence arrived to superintend the **boarding-school** for girls. She started **day-schools** also and published a simple *Catechism* and *Lines Left Out.*

In 1870 Mr. and Mrs. Elwin joined the Mission.

In 1872 Mr. Russell was consecrated bishop of North China.

In 1876 Mr. Hoare arrived. Subsequently he took charge of the **training college** at Ningpo, and has worked there with much zeal since.

After the death of Bishop Russell in 1879 Rev. George E. Moule was consecrated bishop of Mid-China in 1880 to the great satisfaction of all who knew his sterling worth. Mid-China "comprises the provinces of Kiangsu, Chehkiang, Ngauhwei, Hupeh, the greater part of Szechuen and about half of Hunan and Kiangsi."

Since 1880 a number of new men and single ladies too have arrived for various departments of work. Among them should be specially mentioned Dr. Duncan Main in 1881 for **medical work** in Hangchow, who has had manifest tokens of the Lord's blessing, and Rev. J. H. Horsburgh, M.A., in 1883, for **evangelistic work.** This work is carried on in the prefectures of Ningpo, Taichow, Hangchow and Shaohing in Chehkiang; in Shanghai, which is in Kiangsu province; and in Szechuen province, where Mr. Horsburgh has lately organized a new **lay mission** for Szechuen.

In 1882 Mr. W. C. Jones placed under the Society's administration the large sum of £72,192 to be called "William Charles Jones China and Japan Native Church and Mission Fund."

The Statistics of Mid-China Mission for 1893 state that there are 16 European missionaries, 8 European lay missionaries and 21 European lady missionaries, 7 native clergy, 84 native male and female lay teachers, 851 communicants, 517 scholars, of whom 18 are in the seminary. The main work of this Mission seems to be devoted to preaching and evangelistic work, supplemented by educational, medical and literary departments.

The Fuhkien Province Mission.

THE Church Missionary Society commenced work in Foochow, the Provincial city of Fuhkien, in the year 1850. Its first missionaries to Foochow were—the Rev. W. Wilton, M.D., and the Rev. H. O. Jackson. These two brethren, after 3 or 4 years, were removed from the Mission by death and other causes. They were succeeded during the next eleven years by the Revs. Fearnly, McCaw, Smith and Wolfe. The difficulties encountered by these first missionaries in procuring residences, preaching places and sites for Churches were very great. **Eleven years** elapsed from 1850 before the **first converts** were gained. In the meanwhile Mr. Fearnly and Mr. McCaw had been removed from the Mission, the first by illness and the latter by death, and Mr. Smith, now left alone, was privileged to gather in the first converts. Soon after this he too was called to his rest. At this crisis the Mission passed through a **severe trial.** A violent mob burned down and destroyed in one night all the Mission property in the city and attacked the residences of the missionaries within the city walls. In the following year, 1864, these buildings were rebuilt, and the work carried on with renewed vigour, and God has, ever since, wonderfully blessed this Mission. At the present moment (1894) there are over **11,000 Christian adherents** connected with the Mission, and the prospects of progress and success are brighter than ever.

1. Evangelistic Work in Streets and Chapels.

Evangelistic work is carried on by this Mission in **17** (counties) **Hiens.** Throughout this province by 10 European missionaries, assisted by **130 natives,** 11 of whom are ordained ministers. There are over **200 voluntary exhorters** who assist very materially in their own districts and neighbourhoods in spreading evangelistic truth among their countrymen. This evangelistic work is carried on chiefly in **160 Churches** and preaching places owned by the Mission, but preaching in streets and places of public resort is, by no means, neglected and every opportunity is sought both in public and private to "preach Christ and Him crucified." Our Churches and chapels are largely used, especially in the cities, for **night preaching** also and crowds usually attend these nightly evangelistic meetings. As a rule too we get large crowds to the day preaching, especially in **Foochow and the larger** cities. Evangelistic **preaching tours**

are also undertaken, and in some districts evangelistic bands have been formed of native evangelists who go round certain districts and exhibit the life of Christ and other Scripture subjects by means of magic lantern slides. This has been found an admirable plan for bringing crowds together and teaching them evangelistic truths. This method has been much used and blessed in the Ku-cheng region. House to house visitation is being practised by our native evangelists, and oftentimes by the foreign missionary with striking effect. This has been found especially in the country of the greatest advantage.

2. Mission Work among the Christians.

The eleven thousand Christian catechumens and adherents in connexion with this Mission necessarily require very attentive pastoral oversight. This is now exercised as the principal part of the work by the 120 catechists and the 11 ordained native ministers in connexion with the Mission. The foreign missionaries have a general superintendence over the whole. There are, as a rule, **200 Church services** held every Sunday, including sermons for as many congregations of Christians or catechumens. Meetings for prayer and mutual edification are held twice a week, where it is possible at every station throughout the Mission. **Sunday School** is conducted by the catechist on Sunday morning from 8.30 to 10 in a good many of our Churches, but, I regret to say, it is found difficult from a variety of causes to carry it out systematically throughout the Mission. In one or two districts **Christian Endeavour Societies** have been formed, but as yet this branch of pastoral or mission work is not extensively carried on in this Mission. Everyone of our congregations is expected to subscribe, and in the majority if not in all of them, subscriptions are taken up the first Sunday of every month for the **relief of the poor** and distressed, and a committee is appointed in connexion with each congregation to regulate the distribution of this fund. There is in connexion with the Mission a **theological college** for training Mission agents. There are 39 students at present being taught in this institution. We pay as follows:—Students in the college receive, while training, **$3 a** month each. After having spent 4 or 5 years in this institution they are appointed to a station, and receive, if single, $4 a month; if married, $5; and if satisfactory in every way to the superintending missionary, they receive at the end of every succeeding three years an increase of $1 a month till the salary reaches the maximum of $8 a month if married, and $6 a month if single. When ordained they receive $10 a month. Day-school teachers receive $2 a month. **A system of rewards** is established in connexion with

these latter, whereby if the master works hard and brings his pupils up to a certain standard he may receive an additional $1 a month or more, according to the number of his pupils who shall pass the examination. The pupils also pay the teacher each about half a dollar a year! The subject of **self-support** is not neglected in this Mission. A system of native **Church councils** is established all over the Mission in every *Hien*, to each the Parent Society makes a grant, which is reduced by a certain scale every year, and these Church councils are expected to raise their subscriptions every year corresponding to the amount of the reduction. These Church councils **meet quarterly**, and are composed of delegates from the several congregations in the counties (*Hiens.*) They discuss and settle all their own affairs, financial and otherwise. As long as they are not altogether self-supporting they are presided over by a missionary who has a veto on all money expenditure. We find the system to work admirably. It not only incites the Churches towards self-support, it also trains them for self-dependence and self-management when the foreign element is withdrawn.

3. Mission Work among Children.

This important branch of Mission Work is carried on all over this Mission by means 1st of **Village Day-schools**, of which there are **168**; 2nd by means of **Boarding-schools**, both for **boys** and **girls**, in Foochow and also in some of the district cities. There is no difficulty found in this Mission in filling the Girls' Boarding-schools; the difficulty is rather in finding room for all applicants. There are five Boarding-schools for girls and four for boys.

4. Mission Work among Young Men.

There is, connected with this Mission, a **High Grade School** for young men between the ages of 16 and 20 years, conducted by an English missionary with a staff of native teachers. Most of these young men are designed either for theological or medical students; for these latter there is a **medical institution** for training them after they leave the High School. Those who prefer to become pastors or teachers are, after a short probation in some country Christian work with an experienced native pastor, received into the **Theological Training College**, presided over by an English principal, a native vice-principal and a staff of native teachers, and there trained as the future pastors and teachers.

5. Mission Work among Women. Commenced 1872.

In most of the districts occupied by this Mission evangelistic work among the women is carried on by English ladies belonging to

the C. M S., the *Female Education Society* and the *Church of England Zenana Society;* as follows, 1st by means of **extensive itinerating** and house to house visitation and evangelistic meetings; 2nd by means of **schools for women,** where they are taught and trained, not necessarily for the office of Bible women; 3rd by means of native **Bible Women** under the superintendence of English ladies. There are at present English ladies working in these various missionary departments in connexion with this mission.

6. *Mission Work among the Sick. Hospital work commenced 1875.*

Mission work among the sick is carried on in connexion with this Mission 1st by means of two **Hospitals** situated within the limits of its missionary operations in the province. These hospitals are conducted by two English medical missionaries, assisted by a staff of native assistants. Meetings are held regularly within the precincts of the Hospital for the purpose of imparting to the patients and others a knowledge of the Christian faith; 2nd by means of **itinerating tours** made by the doctors and their assistants throughout the villages, when the sick are treated and the Gospel preached to them; 3rd by means of medical out-stations or **Dispensaries conducted by** regularly trained **natives,** visited occasionally by the medical missionary. These native doctors hold evangelistic meetings for their patients, and are usually assisted by the catechist of the station in their evangelistic work among the sick. There is no special **Opium refuge** established in connexion with this mission, but opium smokers are received into these hospitals and treated in the ordinary way, oftentimes with satisfactory results both physically and spiritually. The Mission has also a commodious house for Christian **lepers** at Ku-cheng; there are at present inmates in connexion with this institution. There is also a nice Church erected where services are conducted for the lepers, and a deeply interesting mission work has been carried on for years amongst these miserable outcasts. The **training of medical students** is carried on by both the medical missionaries in their respective institutions, and several have graduated and have been placed in charge of out-stations and dispensaries.

7. *Mission Work by Christian Literature.*

The Sacred **Scriptures** are circulated and sold throughout the portion of the province occupied by the Mission by means of **colporteurs** of which there are about **11 or 12** working at present. **Tracts** are also distributed throughout the Mission to reading men by the missionaries and catechists and by the colporteurs of the Scotch National Bible Society. The **Church of England Liturgy** has been

translated in its entirety by members of the Mission, and is used in all the congregations connected with the Mission in the province. Members of the Mission have taken part in translating into the Colloquial the entire Old and New Testaments which are now extensively used by the Christians and regularly read in the public services of the Church. Hymn books and catechisms have also been composed and translated by members of the Mission for the use of the Christians and catechumens.

JOHN R. WOLFE.

The Hongkong and Kwangtung Missions.

IN 1861 Bishop Smith, residing at St. Paul's College, Victoria, Hongkong, and formerly one of the first C. M. S. missionaries in China, appealed to the C. M. S. to start a mission in Hongkong,

The Rev. J. Stringer was accordingly sent out in the following year, and began as a nucleus with a small congregation that had previously been accustomed to meet in St. Paul's College Chapel. In 1863 Bishop Smith ordained the Rev. Lo Tam-yuen, formerly a teacher in the college, and who had worked for a time among his countrymen in Australia, to be the pastor of the little Church. He was succeeded by the present pastor, Fong Yat-san, also from Australia, ordained by Bishop Burdon.

Three of the missionaries who afterward laboured at Hongkong—the Rev. C. F. Warren (now Archdeacon Warren), J. Piper and A. B. Hutchinson—were successively transferred to Japan, and subsequently the Rev. J. B. Ost to Mid-China. The latter was succeeded in 1891 by the Rev. Charles Bennett, M.A., formerly for 12 years vicar of St. John's, Barnsby, Yorkshire, and who now acts as secretary and missionary in charge of the Mission. In addition to Mrs. Bennett there are four other ladies and three F. E. S. ladies, all working in connection with the Mission.

The Chinese Church of St. Stephen has a congregation of about 200, with 104 communicants. There is a boarding-school for girls and 13 day-schools, with a number of out-stations; a preaching hall in the centre of the city, with preaching twice daily to the heathen, also a reading room attached, supplied with suitable books, and in which a Bible class is held four evenings in the week.

Women's classes are also held and well attended. There are eight catechists and three Bible women at work.

A Y. M. C. A. has been formed, and is doing well. The members hold evangelistic meetings on Sunday evenings and in the neighbouring villages on the Saturday afternoons. In addition the members have their own Bible classes and other meetings.

A **Gleaner's Union** has been formed (1894) to stir up interest in the heathen, amongst the European residents, and also a branch for the Christian Chinese section.

The Mainland of China.

The work on the mainland was begun in 1877 at the suggestion and at the expense of Rev. E. Davys, who was for a time with Bishop Burdon at Hongkong.

It was carried on for some time by native evangelists under his direction and that of the C. M. S. missionary at Hongkong. But in 1882 the Rev. J Grundy was stationed at **Canton,** in order to be in the midst of a field that promised hopefully, and was joined in 1890 by Dr. Colborn, and in 1892 Rev. G. H. Davies arrived.

There is a Church and small congregation at Wan-long, Tsong-ming, Shü-bling, Heung-shan, Hok-shan and Kong-moon, all occupied with several out-stations.

Pakhoi.

Bishop Burdon when on a tour in England in 1882 raised a considerable sum to start a mission in the city.

In 1883 Dr. E. G. Horder was sent out as a **medical missionary** to open up the work, but owing to the Franco-Chinese war and other circumstances there was some delay, and nothing actually done until 1886, when Dr. Horder was able to take up his quarters there and begin to build a hospital. This was opened in 1887, and was at once resorted to by large numbers. Dr. Horder was joined by the Rev. W. Light in 1886, since transferred to Fuhkien, and by the Rev. E. B. Beauchamp in 1889. In 1893 the number of patients treated amounted to 7,514. There is also a very hopeful work carried on among the **lepers**, for whom there is a separate hospital containing 42 inmates (1894), where daily services are held. Three native assistants help in the work, and there are three schools. Evangelistic tours are also made into the neighbouring town and villages.

C. Bennett.

Lay Mission in Szechuen.

No Report has reached us from this Society. But from printed Reports we learn that in 1892 the Rev. J. H. Horsburgh, M.A., brought out a party of lay missionaries with the view to work in Szechuen on lines **similar to those of the C. I. M.** The Report of the C. M. S. (1893-4) mentions, in addition to Mr. and Mrs Hors-

burgh, the names of five gentlemen and nine single ladies. all of whom were then scattered among the various stations of the C. I. M. in several prefectures in Szechuen, in order to learn from their experience. The sphere reserved by the C. I. M. to these C. M. S. workers has its centre at Mien-cheo, about the centre of the province, with a radius of 125 miles, reaching Pao-ning-fu on the north-east and Ch'en-tu on the south-west. While the people were friendly everywhere, and the missionaries had full liberty to travel where they liked, they had only succeeded, after a twelve-month, in getting settled quarters rented in the city of Sin-tu, a short distance north of Ch'en-tu, the capital of the province.

C. M. S. Educational Statistics in Fukkien Province.*

Location.					Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)							Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years age.*)							Colleges and Theological Institutions. (*Students generally over 19 years of age.*)							Grand Total		Remarks.
Name of Place.		Name of Place, Chinese.	In what Prefecture 府.	In what District 縣.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges.*	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Male.	Foochow	福州	...	閩縣	15	...	97	...	...	...	...	..	2	49	...	1	3	..	18	$40.00	1	38	...	1	2	...	...	...	193	10	N. B.—The Boarding Schools in the Mission are for Christian children or the children of Christian parents. The Primary Schools are also for Christian children, but about quarter of the total number are heathen, who find it convenient to come to our schools. N. B.—The Boarding Schools are only for
	Fuhning	福寧	..	霞浦	4	...	40		4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40	4	
	Hinghwa	興化	...	莆田	21	...	265	..	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	265	21	
	Kucheng	...	...	古田	20	...	220	...	20	...	...	...	1	30	10	1	2	...	30	120.00	...	...	...	...	...	...	...	...	310	23	
	Pingnang	...	...	屏南	12	...	106	...	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	106	20	
	Longuong	...	...	羅源	8	...	93	..	...	...	...	...	1	20	...	1	2	...	...	...	...	...	...	...	...	...	...	...	113	13	
	Ningtaik	...	...	寧德	14	...	196	..	14	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	196	14	
	Hokchiang	...	...	福清	24	...	303		24	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	303	24	
	Lungkong	...	..	連江	10	...	115	...	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	115	10	
For Female	Foochow	福州	...	...	5	...	127	...	5	...	...	...	2	100	17	3	6	...	30	70.00	1	26	...	2	1	...	...	...	270	17	
	Kucheng	...	...	...	6	...	60	..	0	...	...	...	1	36	16	1	2	..	56	...	...	...	...	...	...	...	...	...	96	9	
	Fuhning	...	..	...	3	...	36	..	3	...	...	...	1	30	2	3	2	...	...	...	...	...	...	...	...	...	...	...	66	6	
	Ningtaik	...	...	...	2	...	20	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	20	2	

C. M. S. Statistics in Kiangsu and Chekiang Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.							Sunday Schools.			
						Male.						Female.														
				Foreign.	Native.	For.	Native.					For.		Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1894.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Kiangsu.																										
Shanghai.....	... ...	Total.....	...	1	...	...	...	6	...	...	...	2	...	...	6	...	...	...	61	8	7	8	.....	...	...	...	96.34
Chekiang.																										
Ningpo	... ...	... ...	...		1	...	...	29	...	...	...	...	...	...	13	...	...	...	...	...	...	...	.....	...	...	...	... ...
,, West....	... ...	... ...	...		1	...	...	...	...	...	...	...	...	...	...	...	...	...	99	4	14	5	100.00	...	...	...	$100.00
,, East.....	... ...	... ...	...		1	...	...	...	...	...	...	...	...	...	...	...	...	...	59	4	1	8	80.00	...	...	...	80.00
,, Dzpoh...	... ...	... ...	...		1	...	...	...	...	...	...	...	...	...	...	...	...	...	93	3	9	14	59.37	...	...	...	59.37
,, Dzih.....	... ...	... ...	...		1	...	...	...	...	...	...	...	...	...	...	...	...	...	74	3	5	12	60.00	...	...	...	60.00
Taichow	... ...	... ...	...		1	...	...	1	...	...	...	...	...	...	...	...	...	...	200	100	34	150	35.00	...	...	...	35.00
Hangchow.....	... ...	... ...	...		...	...	...	18	...	...	...	...	...	...	5	...	...	...	76	17	8	21	122.50	...	...	...	122.50
Chuki	... ...	... ...	...		1	...	...	5	...	...	...	...	...	...	1	...	...	...	161	13	17	26	62.50	...	...	...	62.50
Shaohing	... ...	... ...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	28	2	4	...	31.00	...	...	...	31.00
		Total.....		15	7	6	...	53	...	..	...	21	...	...	19	...	...	...	790	146	92	236	550.37	...	...	...	550.37
		Grand Total.....		26	17	6	119	229	...	12	10	53	6	27	37	12	1	119	3547	545	318	5582	3646.27	...	...	...	$4029.99

C. M. S. Educational Statistics in Fukkien Province.*

Location.				Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)								Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years age.*)							Colleges and Theological Institutions. (*Students generally over 19 years of age.*)							Grand Total.		Remarks.
Name of Place.	Name of Place, Chinese.	In what Prefecture 府.	In what District 縣.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges.*	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Male.																														
Foochow	福州	...	閩縣	15	...	97	...	...	...	...	...	2	49	...	1	3	...	18	$40.00	1	38	...	1	2	...	...	...	193	10	N. B.—The Boarding Schools in the Mission are for Christian children or the children of Christian parents. The Primary Schools are also for Christian children, but about quarter of the total number are heathen, who find it convenient to come to our schools.
Fuhning	福寧	..	霞浦	4	...	40	..	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40	4	
Hinghwa	興化	...	莆田	21	...	265	...	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	265	21	
Kucheng	...	...	古田	20	...	220	.	20	...	...	...	1	30	10	1	2	...	30	120.00	...	...	...	...	...	...	...	...	310	23	
Pingnang	...	...	屏南	12	...	106	...	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	106	20	
Longuong	...	...	羅源	8	...	93	...	...	...	...	...	1	20	...	1	2	...	...	...	...	...	...	...	...	...	...	...	113	13	
Ningtaik	...	...	寧德	14	...	196	..	14	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	196	14	
Hokchiang	...	...	福清	24	...	303	..	24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	303	24	
Lungkong	...	.	連江	10	...	115	...	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	115	10	
For Female.																														
Foochow	福州	...	...	5	...	127	...	5	...	...	...	2	100	17	3	6	...	30	70.00	1	26	...	2	1	...	...	...	270	17	N. B.—The Boarding
Kucheng	...	...	...	6	...	60	..	0	...	...	...	1	36	16	1	2	...	56	...	...	...	...	...	...	...	...	...	96	9	
Fuhning	...	...	...	3	...	36	...	3	...	...	...	1	30	2	3	2	...	...	...	...	...	...	...	...	...	...	...	66	6	

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	Ma.	Fe.													
Fuhning	...	...	...	1	1	...	...	5	...	1	671	...	2	.....	7459	...	...	...	.....	.....	.....	.....
Pakhoi*	...	...	...	...	...	...	...	...	...	...	...	...	...	7514	.....	...	...	...	.....	.....	.....	.....
Hangchow	...	...	...	1	...	...	...	...	...	1	601	156	1	12074	28801	1	118	97	$7,649.18	.....	$42.00	.....
Shaohying.....	...	...	...	...	...	...	...	...	...	...	...	34	...	3184	.....	...	...	...	.....	.....	.....	.....
Total.....	...	...	...	2	1	...	...	5	...	2	1272	190	3	22,772	36,260	1	118	97	7,649.18	.....	$42.00	.....

* No. of lepers treated 43; other statistics not given.

S. P. G. MISSION, NORTH-CHINA.

We have received no Report from this mission; but from pu lished reports sent us we gather the following facts :—

In 1862 Rev. J. S. Burdon, now bishop of Victoria, Hongkor went up from Hangchow to Peking and commenced work th under the auspices of the C. M. S. He translated the *Prayer Bo* a *Bible History*, put Dr. Martin's *Evidences of Christianity* i mandarin and published several lesser works, besides aiding in t translation of the *Scriptures*.

He was at first joined by Rev. Thomas M'Clatchie and Rev. Atkinson, but Mr. M'Clatchie soon returned to Shanghai and beca canon of that Cathedral.

About 1865 the Rev. W. H. Collins joined the Mission Peking, and in 1869 started work in the country some 50 mi from Peking at a place called Yung-ching, where work has be carried on ever since.

In 1873 Mr. Burdon became bishop of Victoria. In 1875 M Brereton joined the Mission, but in 1879 Mr. Collins resigned, a finally withdrew in January, 1880.

In 1874 the Rev. Charles P. Scott and Rev. Miles Greenwo arrived in Chefoo as the first missionaries of the **S. P. G. Mission** North-China, and Mr. Scott was soon made canon of the Shangh Cathedral by Bishop Russell.

In 1878–9, during the **great famine** in North-China, in whi so many missionaries joined to give relief, Canon Scott also took very active part for many months. While this famine relief w being carried on on a very large scale, and the people were favou ably impressed over a very wide area, Dean Butcher, of Shangh and Admiral Ryder urged their friends at home to increase t staff of Church of England missionaries in North-China. It w responded to by an anonymous grant of £10,000 for the purpo of endowing a Bishopric of North-China, the Bishop (1) to be selec ed by the Archbishop of Canterbury and to (2) have all Chur of England work in the diocese under his own jurisdiction.

In 1880 Canon Scott was consecrated bishop of North-China the same time as Rev. George E. Moule was consecrated bishop Mid-China. Thus the C. M. S. work which had been carried on f 17 years in Peking came to an end, and the S. P. G. Mission toc its place. Mr. Brereton transferred himself over to the S. P. G Mission in 1880.

In 1881 an experiment was tried of getting young men from home to be **trained on the spot** in Chefoo, and the Rev. C. J. Corfe (now bishop of Korea) volunteered to train them. But the experiment was not a success, and was abandoned within three years.

Since then Messrs. Sprent, Brown, Norris, Iliff, Thompson and others have joined the Mission. Mr. Brereton had charge of a **boys' school** and introduced the teaching of carpentering and printing **industries** among them.

In 1889 the bishop married Miss Burrows, daughter of Professor Montagu Burrows of Oxford, who had worked most devotedly in connection with the Universities' Mission to Central Africa. For **medical work** they have Miss Marston, assisted by Miss Parsons, and for work among the women and **girls' schools** they have Miss Jackson.

The work of the Mission is in Peking, Tientsin, Yung-ching (near Peking) and Lung-hwa-tien in Ho-kien-fu in Chihli province: and also in Chefoo, Tai-an-fu and Yung-pin (60 miles from Tai-an-fu) in Shantung province. The following statistics are given :—

Native Work (1893).

Baptised Church members	383
Communicants	158
Catechumens admitted in the year	256
Baptisms in year	97
Confirmed in year	58
English clergy...	8
Chinese „	1
Native helpers (paid)	6
Native schools	7
Buildings for (native) worship	8
Lady workers	2

THE ENGLISH BAPTIST MISSION.

THE English General Baptists commenced mission work in Ningpo in 1845 through the Rev. T. H. Hudson, who in 1870 was joined by Mr. and Mrs. Baschelin. But owing to the death of one and the ill-health of the other in a few years the Mission was closed.

The Shantung Mission.

THIS was commenced in Chefoo by Messrs. Hall and Kloeckers. During the first 10 years the chief work was done by Messrs. Kloeckers and Laughton. Mr. Hall died, and two others who had joined left soon on account of ill-health. In 1870 Rev. Timothy Richard arrived.

The work in Ching-chow-fu, Shantung province, was commenced by Mr. Richard in 1874. He settled in an inn in the city in March, 1875, obtaining a house six months later. His preaching and healing was soon followed by the gathering together of converts. Before two years had passed the work of evangelization had to give way, for a time, to that of relief distribution, necessitated by the terrible **famine of 1877.** By this time Mr. Richard had a colleague in the person of Rev. A. G. Jones, who arrived towards the end of 1876 The famine relief distribution proved to be for the furtherance of the Gospel. Numbers of enquirers came forward, and the little Church grew rapidly. In five years the membership increased from 108 to 1,000. The famine of 1878–9 in Shansi took Mr. Richard there, and Mr. Jones was left alone in charge of the young Church (until 1879 when reinforcements began to arrive), assisted by Mr. Chêng, a native Christian of experience and ability, originally from Nanking. Though painful it is not surprising to find that the progress which ensued after the famine was followed by a reaction. Severe persecutions set in, and there was a falling off of those who had been attracted by the prospect of material help rather than by the inherent power of the truth. Thus for several years, though converts continued to be added, the nett membership of the Church remained stationary.

As the result of appeals to the home Churches made by Mr. Jones during his visit to England in 1883–4, and by Mr. Richard in 1885–6, the Mission was reinforced by several new missionaries.

As soon as the earliest of these were sufficiently acquainted with the language steps were taken for a new forward movement, and in 1888 the station of Chou-p'ing was opened. This was followed very soon afterwards by the **second famine of 1889**, when the regular work of the Mission was again set aside, and the missionaries engaged in the work of relief distribution. As in the case of the former famine this proved the precursor of a widespread acceptance of Christianity, especially in the districts evangelized from the newly-opened centre of Chou-p'ing in the prefecture of Tsi-nan-fu, the provincial capital. The number of enquirers increased so rapidly that the missionaries felt their forces insufficient to overtake the task of instructing them; and appeals have been sent home for further reinforcements. The membership which in 1889 was 1,023 in 1893 had increased to 2,315.

Evangelistic Work.

Evangelistic work among the masses is carried on mainly by preaching at fairs, markets and in villages. Paid evangelists are employed in districts where there is no Church, or where the Church is still too young to bear the responsibility alone. From the very first, however, the converts are taught that the **voluntary preaching** of the Gospel in their own neighbourhood is their duty; and at monthly meetings for prayer held in all the districts arrangements are made for the systematic prosecution of voluntary evangelistic work, and the results of such work reported. In not a few cases **Christian women** visit neighbouring villages, distributing tracts, and, to the measure of their ability, preaching the Gospel to women. Speaking generally the spread of the truth can be traced to the blessing of God on Christian influence in the **family circle** and **among friends** more than to any other source.

At Ch'ing-chou-fu there is a **museum** where preaching is regularly carried on. It is visited by many thousands from all parts of the prefecture, and undoubtedly has done a great deal in enlightening the minds of the people, dispelling superstition and opposition. Similar museums, but on a smaller scale, have been opened at the other centres of the mission.

Preaching and Pastoral Oversight.

The object aimed at in the methods of this mission is to use voluntary effort to the full. In every Christian community a **leader** is appointed for the spiritual instruction of Christians and enquirers. A Sunday School teacher also is appointed in the majority of stations to teach the children in a Sunday class. The **leaders of each district** (including 5 to 10 stations), with others of

the more earnest Christians, meet together monthly for prayer and Bible study; and at these meetings arrangements are made for the supply of local preachers at each station during the ensuing month.

In the older part of the field there are now six **trained pastors** (elected in 1890), each with twelve to twenty stations under his charge. These visit the stations in turn, administer the ordinances, and in fact discharge all the duties of pastor, acting for the present in consultation with a foreign missionary. In the newer districts this work is done by evangelists under the direction of the missionaries, the ordinances being administered by the latter.

The pastors and evangelists spend two or three days once a month with the missionaries in **conference** and Bible study.

In the spring and autumn, for three weeks at a time, **training classes** are held at the foreign mission centres for the leaders of the stations from all the districts. Classes for the **training of Christian women** also, and for the instruction of enquirers, are held at regular intervals.

The mission has a **training institute** for the training of pastors, evangelists, schoolmasters and lay preachers. The curriculum includes Old and New Testament, Biblical and Church History, Christian Evidences, Pastoral and Systematic Theology, Homiletics, General History, Science and Native Classics; and extends from two to six years according to the purpose for which the students enter and the subjects they take. There are between 40 and 50 students in the institute at the present time. Each student is asked on application how much he is prepared to subscribe towards his maintenance. No minimum is fixed, but nearly all subscribe something, and some the full cost of their board.

Self-support.

The six native pastors are supported by the native Church without any help from the foreign mission. At the very first the principle was adopted of doing nothing for the Church which it could and ought to do for itself. So that the work of pastoring the Church in the days when it was not strong enough to maintain a pastorate was done through **leaders**, stewards and local preachers, who gave their time and strength voluntarily and without pay. After a few years **two elders** were elected, one shortly after the other, who fulfilled all the duties of pastors, except administering the sacraments. These were at once supported by the native Church, the contributions for the purpose being subscribed at **meetings of delegates** held every half year. In 1890 a scheme was proposed and adopted by the native Church, by which **pastoral districts** were

formed; and contributions were subscribed by the stations included in the scheme. In fixing the salaries of the pastors the desire was not to make them rich men but respected men, and it was felt that the pay of the native schoolmaster was a very good guide. By the plan adopted the pastors live in their own homes, attend to their farms in the busy harvest season and give about nine months of their time entirely to the Church.

In March, 1894, a fresh departure was made by starting a fund for the immediate object of guaranteeing a **minimum salary** to each pastor and ultimately to increase the salaries so as to make the pastors independent of private means of support.

Boys' Schools.

Village **day-schools** are only started where Churches already exist, and are under the supervision of the foreign missionary. Christian and native books are taught according to a specified curriculum. The teacher must be a Christian. Native text-books, stationery, school-room, furniture and a minimum of one-fourth of the teacher's salary are supplied by the parents. Three-fourths of the salary is guaranteed, and foreign text-books supplied by the foreign mission.

The mission has one **boarding-school** with about 60 boys. The course of study is divided into short, middle and full courses. The short course boys receive three years' teaching; their studies including history, geography, arithmetic, Scripture and physiography. The middle course boys continue another three years and take in addition to the short course subjects algebra, geometry, chemistry, physics. The full course is ten years, and includes astronomy, physiology, natural history and botany. The native classics are taught through all the three courses. The parents are expected to contribute for the board of the pupils in proportion to their circumstances, a minimum being required, equivalent to the cost of the boy living at home.

Medical Work.

There are two hospitals, one at each foreign mission centre, viz., Ching-chow-fu and Chou-ping, with dispensaries attached; and a dispensary at Chou-ts'un, an important commercial town. In addition to the medical work carried on at these centres periodical visits are made to country centres by medical missionaries or by native medical assistants. At each of the dispensaries, and at these country centres, preachers are engaged in evangelistic work while the diseases of the patients are being treated **Twelve young men are in course of training for future work as medical evangelists.**

The Shansi Mission.

In November, 1877, the Rev. Timothy Richard arrived in Shansi from Shantung in order to carry on famine relief in the midst of the **greatest famine recorded in history**, in which at least 10 millions of our fellow-men must have perished. At that time there were no Protestant missionaries living in the province, though it had been visited repeatedly by missionaries of several societies. In the following spring (1878) the Rev. David Hill, of Hankow (Wesleyan), a most spiritually-minded man; the Rev. Albert Whiting, of Nanking (Presbyterian), a most devoted man, and the Rev. J. J. Turner, of the China Inland Mission, a most affectionate man, joined in the famine relief. **Tls. 200,000** were raised by foreigners in China, Europe and elsewhere for this famine, and Tls. 120,000 passed through the hands of these brethren and others who joined them later in Shansi.

When the famine relief was over the missionaries turned their attention to the **spiritual famine** of the province and continued to work **unitedly as before**, though representing different societies. The province has 108 counties in it, and in order to see that Christian **books and tracts** were distributed in each county and each chief market town in north, south, east and west of each county each missionary undertook to distribute these books in so many counties, either in person or through native Christians. In this way book distribution took place throughout the **whole province within a few months.**

At the triennial examination besides distribution of specially prepared books to the 6,000 M. A. candidates which would be carried back by the candidates to each county in the province **prizes** were offered to these candidates for the best essays on six subjects. It is worthy of note that out of the whole number (over a hundred) who wrote only one of them defended idolatry.

Mr. Richard made the head-quarters of the Baptist Mission in Tai-yuen-fu, the provincial capital.

For three years on an average of once a month there were **lectures** illustrated by lime light lantern slides delivered to the expectant **mandarins** (of whom there are hundreds always waiting for appointment throughout the province) on religious, historical, geographical, astronomical and other subjects of general interest to them. A book on the *Needs of the Times* was also prepared and published. The result was a friendly feeling on the part of most of the mandarins and some degree of enlightenment of public opinion throughout the province.

While this work was being carried on among the mandarins and educated classes generally **six native evangelists** were visiting, two and two, the nearest six counties of Yang-kü, Tai-yuen, Ü-tz, Shou-yang, Shin-chou and Ting-hiang in succession spending three weeks of each month itinerating and one week at home to report progress and for study and prayer. They kept a record of the people who were reported most devout in these counties and visited them periodically.

There were also several **day-schools** in the city and in country mostly under the superintendence of Mrs. Richard. The result was that there were several groups of inquirers studying Christian books and meeting regularly for worship.

In December, 1881, Mr. and Miss Sowerby (now Mrs. Drake, of Shantung), arrived. Later in 1884 Mr. Turner joined the mission. Later still between 1884 and 1889 Messrs. Morgan, Dixon, Farthing, Shorrock and Duncan joined the mission.

Mr. Richard left Shansi in 1887, and Mr. Turner also left in 1889 on account of important family affairs. He hopes to return to his labour in China later on. The work of learning the language has occupied the time of fresh men for some years.

Latterly the evangelistic work of daily preaching in the city chapel and in the country villages has occupied the main strength of the mission, especially Mr. Farthing and Messrs. Shorrock, Duncan, and lately Morgan were transferred to SHENSI.

Medical work in addition has been vigorously pushed forward by Messrs. Sowerby and Dixon.

Day-schools have been established by Messrs. Morgan, and to a larger extent by Mr. Dixon. There is also a day-school with 19 pupils in T'ai-yuen fu, under the care of Mr. Farthing. In 1891 Mr. Farthing opened an **opium refuge** for the cure of opium smokers, and has treated 191 patients. Three more opium refuges have been opened under the care of reliable native Christians, and over 600 patients treated. By means of this work the district has been very considerably opened up.

There are in all 15 out-stations opened in connection with the work in the province. In one of these stations the cost of rent and other expenses were met by the natives, and even the evangelist's salary was paid for a time, but the number of converts yet is not large as the changes in the mission have been too many and violent for steady growth. At present out of the eight once appointed for the province there are only three men left to carry on the work.

T. R.

The Shensi Mission.

At the time of the famine in Shantung in 1889 a number of our native Christians in that province were compelled by stress of circumstances to migrate to the distant province of Shensi.

About 40 families, or say roughly about 200 souls in all from our Christian community in the Baptist Mission in Shantung, migrated at that time. They in company with thousands of their fellow provincials set out on foot, wheeling on barrows some of their chattels and their women folk and young children, and doing the toilsome journey over rough roads in something like forty days.

Their going was a loss in many ways to the Baptist Mission in Shantung as the heads of families were for the most part sturdy and enterprising men and women, the very life blood of the Church. Among those who were compelled to go were some of the most promising young men from the training institute and the brightest boys in the boarding-school in Ching-chou-fu.

They went laden with good advice and a plentiful supply of Christian literature, and were followed by many prayers for their safety on the journey and speedy and comfortable settlement in their new region.

In due time they all arrived in Shensi, and rather than settle in the heathen villages already in existence they determined to erect a village for themselves where they could worship God according to their consciences without fear or hindrance from their heathen neighbours. This involved a good deal of hardship and self-sacrifice, as houses had to be built, beside the reclaiming of the land they had bought and the growing of crops for their sustenance. Among other hardships was the ravages of wolves which, owing to the previous depopulation of that region, were very numerous and fierce.

After a hard struggle the village finally became habitable, and the villagers decided to call it "Fu-yin-tsun," or Glad Tidings Village, a name so far as we know unique in China, as it is inhabited by Christian families where in every house is heard the sound of praise and prayer. The name was also a challenge and a witness to all their heathen neighbours around, and as such showed a boldness and spirit which augured well for the future.

The distance being so great that visitation by any of the Shantung foreign staff was impracticable the Shansi mission was asked to do what they could to help, and several visits were paid by various members of that mission from time to time.

As our brethren in Shansi were also three weeks' journey away from them visits could only be very occasionally made. Finally viewing all the circumstances, including an urgent call for help from the native Church, the home society decided to send two men of the Shansi staff to reside in that district. The two men recommended by the Rev. R. Glover, D.D., and the Rev. T. M. Morris; the first deputation from the home society who visited us in 1891 were Messrs. Shorrock and Duncan, who had arrived in 1888 and were first stationed in Tai-yuen-fu, Shansi. The wisdom of the choice of these brethren is evident from the remarkable growth of the mission notwithstanding all the difficulties, including famine, pestilence, disease and sickness of both foreigners and Chinese and death and removal of some of the most active workers.

From report at the end of 1894 we find that there are 16 stations established with an average attendance of 650 worshippers every Sabbath. In one of these stations, Wan-hsun-tun, there are 43 boys, 18 girls and 33 women learning to read under the efficient superintendence of **Mrs. Duncan**, the only foreign lady in the place.

Notwithstanding all deductions through death and removal there are at present 60 members in the native Church, 10 of whom were baptised last year out of 30 applicants.

At four of the stations land is cultivated for the benefit of the Church, and though last year was a year of dire famine and acute distress the sum of £8 or 80 Mexican dollars were contributed towards Church expenses.

At six stations a building suitable for school and chapel accommodation has either been bought or built almost entirely at the expense of the natives. In the important capital of Hsi-ngan-fu a house has been rented, a book shop opened, regular Christian worship established and friendly relations secured with leading citizens and officials.

During this year another colleague, Rev. E. Morgan, has been transferred from the Shansi mission. Surely the hand of God is here visible, and the Spirit of God evidently at work.

R. C. FORSYTH.

English Baptist Mission Statistics.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.							No. of Communicants in 1894								
						For.	Native.					For.		Nat.													
				Foreign.	Native.	Preachers.	Preachers.	School. Teachers.	Writers or Personal Teachers.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Ch. partially Self-su.	Male.	Female.	No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Shantung.																											
Chingchow Fu... Chowp'ing	... ...	... ... 7*.....	1875	10	7	...	44	...	...	...	...	...	4	..	...	85	...	...	2315		398	...	500	.....	...	...	...	.....
Shansi.																											
Taiyuen Fu	... ...	... ... 8	...	6	7	...	...	...	...	...	...	...	...	...	...	...	...	...	61		24	...	...	.....	...	...	...	.....
Shensi.																											
Hsian Fu ..... Sanyuan Hsien..	... ...	... ... 7	...	2	2	...	...	...	..	...	...	...	...	...	...	...	...	...	45		...	...	...	.....	...	...	...	.....

Educational and Medical Statistics for English Baptist Mission.

We are only able to report the following particulars with regard to Shantung Mission. (The statistics from Shansi and Shensi are not to hand):—

Day-school Teachers	80
Day-schools	80
Medical Missionaries	3 men
„ „	1 lady
Qualified Chinese Medical Assistants	2
Medical Students	13
Hospitals	2
Patients in Hospitals during 1893	341
Patients seen at their Homes during 1893	373
Dispensaries	3
Visits by Patients to Dispensary during 1893 ...	27,486

MISSION OF THE PRESBYTERIAN CHURCH OF ENGLAND.

The Amoy Mission.

In the year 1847 the Rev. Wm. C. Burns was sent out by tl English Presbyterian Church as their **first missionary** to Chin but some years were spent by him in Hongkong and Canton, whe the mission has never undertaken any work.

In 1852 he went to Amoy, which the Church had chosen as i mission field. Decided results followed his **preaching of the Gosp** at the market town of Pechina, about twenty miles inland, and t interest awakened soon spread to other places in the neighbourhoo

In 1855 he, after a visit home, returned to China, accompani by the Rev. Carstairs Douglas, who from that time took charge the work at Amoy, while Mr. Burns visited in succession Shan hai, Swatow, Amoy, Peking and Newchwang, (when he died), preac ing the Gospel in these various localities. As mission work w already being carried on in the city and island of Amoy by tl Reformed Church of North America and by the London Missi Mr. Douglas decided to give himself to work on the mainlan beginning with those localities in which Mr. Burns had laboured.

In 1857 the Rev. George Smith was sent to Amoy, but M Burns having gone from Shanghai to Swatow Mr. Smith resolve to join him there, and thus the **Swatow** branch of the mission wa **begun.**

As other labourers were added to the Amoy Mission the wor on the mainland continued to spread. Small congregations wer gathered in towns and villages, native helpers were put in charg of these "stations;" at some of them a **day-school** was opene and the missionaries visited them as they could overtake them examining candidates for baptism, preaching the Gospel and ad ministering ordinances.

The work of the mission had from the first been carried on i the closest connection with the mission of the Reformed Church o North America, whose missionaries had taken the pastoral oversigh of the work begun by Mr. Burns up to the time when Mr. Dougla was able to do so. The congregations under the care of the respec tive missions had thus practically grown up as congregations of ou

Church. This union of the work of the two missions was ecclesiastically consummated, when in 1863 a presbytery of the native Church was constituted at Amoy, consisting of the missionaries on the field, two pastors of native congregations and six representative elders from organised congregations. By the constitution of the Church then formulated the foreign missionaries have, in Presbyteries and Synods, the same standing as the pastors of native congregations.

As the Chinese in Formosa are emigrants from Fokien, speaking the Amoy language, and having a great deal of intercourse with the mainland, it was felt desirable to extend the operations of the mission to that island. James L. Maxwell, Esq., M.D., was for this purpose sent out by the Churches in 1865, Mr. Douglas accompanied him to South Formosa, where after a short time he was able to settle in Taiwanfoo, the capital of the island at that time.

From the day congregations began to be formed, the need of a fuller training for those who were to be preachers and pastors was more and more felt. In 1866 accordingly a theological college was opened for giving more systematic teaching to Christian young men who gave promise of usefulness in the work of the Church. A little later a middle school was opened as, at the same time, preparatory to the college, and also to afford a higher education to the young of the Church who might not intend to study for the ministry. After a time arrangements were made by which our mission took charge of the theological college for the training of our own students and those of the Rerformed Church of North America, while the American mission took charge of the middle school. It is not imperative that students entering the theological college should have passed through the middle school. In both institutions the work is carried on wholly in the Chinese language. (See American Dutch Reformed and London Mission Reports).

In the prefectural city of Chin-chew, some sixty miles from Amoy, work was begun by the mission in 1866, and in spite of much opposition on the part of the literati and officials a footing was ultimately secured in it. In 1881 Dr. David Grant settled there, opened a hospital and began medical work. This was the first instance of settled residence in an inland city in connection with the Amoy Mission. Since that time medical work has been carried on there with very marked results on the growth of the Church throughout the prefecture. There are now working in the city a doctor, an ordained missionary and two unmarried ladies.

In 1889 medical work was begun also in the inland city of Chang-poo, and the work is there carried on by a doctor, an ordained missionary and three unmarried ladies.

During the past year also a missionary has been resident at the inland city of Yung-ch'un, where efforts are being made to secure suitable premises for opening a mission hospital.

Ladies' work in connection with the mission was **begun** by Mrs. McGregor **in 1867.** She then opened a class for the instruction of the women connected with the Church. Afterwards a **boarding-school** was built for the girls of Christian families. In 1883 Miss Maclagan was sent out by the Ladies committee formed at home in connection with the mission. Since then numerous lady workers have been sent out, and there are now, as mentioned above, unmarried ladies labouring in connection with the mission in Amoy, Ching-chew and Chang-poo. Their work consists in the conducting of **girls' schools** and **schools for women**, work among hospital patients, visiting in private houses and holding meetings and conducting classes among the women of outlying congregations.

In addition to this work Miss Graham has in Chin-chew also opened a **school for the blind,** in which they are taught to read, receive Christian instruction, and are trained to earn a living by making fishing nets.

One marked feature of the Amoy Church has been the development of **self-support** and a **native agency.** A number of preachers are employed by the mission for aggressive evangelistic work, but **no one is ordained** to the ministry **till called** to the pastorate by a congregation prepared to support him. The lowest salary that the Presbytery allows a congregation to offer is ten dollars a month, which is more than the salary paid to any preacher by the mission.

As the number of native pastorates increased, the difficulty of travelling in China and other considerations made it desirable that the Presbytery should be divided. It was accordingly divided into the Presbyteries of Chang-chew and Chin-chew, and a Synod was organized which held its first meeting in April, 1894. The Synod at present consists of thirty-seven native members and the foreign missionaries on the field.

W. McGREGOR.

The Swatow Mission.

THE Swatow Mission was commenced by Messrs. William Burns and George Smith about 1857. (See Amoy.)

1. *Mission Work among the Masses.*

The leading feature of the Swatow Mission of the Presbyterian Church of England has been the growth and organization of the **native Church.** None of the missionaries gives their time wholly to evangelistic work. In earlier years a great deal of time was given

to street and village preaching in the open air and in the few chapels then open. Work of this sort is still done both in Swatow and in the out-stations or by the wayside when travelling. But the journeys made are nearly all for the pastoral visitation of stations or of Church members and other worshippers at their homes. In town and country we have the most unrestricted freedom in open-air preaching.

2. *Mission Work among Native Christians.*

Finding that the Chinese were Presbyterians before they became Christians we have made large use of our Presbyterian system in the organization of the native Church. Our work is most conveniently described from this point of view. When a new station has been opened and a new congregation formed we try as soon as possible to have the Christians choose some of their own number as deacons and elders. We have also as far as possible a trained preacher at each station. The foreign missionaries visit these congregations for pastoral oversight at intervals of three or four months as circumstances allow. At an early stage these congregations are taught to give as they are able for all Church purposes. These funds are all managed by native hands, and a general superintendence is exercised by the Presbytery. **Salaries** of preachers are paid as follows: All preachers are paid a monthly salary by the Mission. Each congregation subscribes according to ability to a general fund for the payment of preachers' salaries, paying in their money to a general treasurer appointed by the Presbytery. When the Presbytery meets at the end of the financial year (which coincides with the Chinese year) it votes the money thus collected from all the congregations to the Mission and pays it over to the Mission treasurer in repayment of salaries. Contributions for local expenses are reported annually to the Presbytery, but do not pass through its hands. In this way all the congregations are, to some extent, self-supporting, and some are wholly self-supporting. When a congregation is able to support a minister of its own it petitions the Presbytery to that effect. After due enquiry, and one year's salary being actually paid in, sanction is given for the **calling of a minister.** Choice is restricted to a list of preachers previously examined and "licensed" by the Presbytery, and the man chosen is ordained by the Presbytery at a special meeting held at the place for this purpose. Thereafter the sum subscribed for his support is paid in annually, as before, to the Presbytery's treasurer, but instead of being voted to the Mission it is placed in the hands of the Presbytery's treasurer, who henceforth pays the salary agreed on in quarterly payments. The congregation thus passes out of the pastoral care of the Mission and becomes an independent native congregation, the pastoral care of which rests

entirely on the native minister, whom they themselves support. Self-support and the independence of the native Church are linked together in a natural way, and a powerful stimulus is applied to the development of native resources, both in regard to money and to abilities for Church work. We have at present three such pastorates, and two more are being established, so that there will shortly be five. Three of these will consist of single congregations strong enough to support their own minister. The other two will be groups; in one case of three congregations, in the other of four, not strong enough singly to support a minister, but near enough to each other to be worked as a united group. In these latter cases self-support is not complete, because the Mission supplies **supplementary preachers** or teachers to assist in the care of the extra congregations. Sometimes these give, in addition to their share of the minister's salary, a further sum in aid of the support of these preachers. But the natural issue in these cases is the subdivision of the group when their strength increases.

The **highest monthly salary** ordinarily given to a senior preacher in the Mission is seven dollars. The native Churches give ten dollars a month to their ministers, and this is usually raised after a time to twelve.

The Presbytery also conducts a **native mission**. Subscriptions for this purpose are entrusted to a committee who employ two evangelists in preaching the Gospel in two outlying islands. They have now rented a house as chapel, and some persons have been baptized by one of the missionaries, the first fruits of this work. No money help is given to this enterprise by the Mission.

In addition to the ordinary visits of the missionaries the congregations derive much benefit from **occasional deputations** sent to visit them by the Presbytery. Usually one or two foreign missionaries are appointed along with two or more native ministers and elders to go and spend two Sabbaths at a station, visiting the people at their homes during the week and meeting with them for worship and special exhortation on the Sundays. Often very useful meetings are held at outlying villages in the evenings, and special attention is given to the reclaiming of back-sliders. In visiting the villages frequent opportunities are found for evangelistic preaching, local preachers and Church-members joining the deputations to help in this work.

Our preachers and teachers are **all trained** at a **central college** at Swatow. The missionaries divide among them the teaching of the various subjects. These are chiefly theological, comprising the reading of the text of Scripture, exegesis or portions of the Old and New Testaments, some apologetic books, some dogmatic theology and Church history, a little pastoral theology and practice in composition and the preparing of sermons, along with reading and writing in

Romanised vernacular, a little arithmetic and geography, some history and a few lessons in physical science. Most of our students have studied these latter subjects in the middle school before entering the college, and have also read in the native literature the Four Books and the Book of Odes. The Chinese classics are not taught in our college. The college course occupies four years; between eight and nine months annually being given to study. After the men have finished their course of study in college, and have been sent out in charge of stations, certain books and subjects are prescribed for **study at their homes**, and twice a year all are gathered at Swatow for examination. In this way we try to keep up the habit of study and to prevent idleness. During the college course students are sent to spend part of the summer holidays in assisting preachers at stations, and so get some practice in mission work. The course described above is for men who have had a fairly complete education in our elementary and middle schools, but we have also a **simpler course** for older men who have not had these early advantages, and who give some promise of usefulness.

3. *Mission Work among the Children.*

We have a series of **elementary schools** at the country stations for boys from 8 to 16 years of age or thereby. For them a six years' course is marked out. They pay fees according to ability, and the teacher's salary is made up by the Mission. These schools are intended for the children of Christian parents, and are invariably taught by Christian teachers. At the same time non-Christian children are admitted if the numbers in attendance are not too large, on condition that they consent to follow the same course of lessons as the others. A few non-Christian children come on these terms, but their attendance is very uncertain, and is attended with very little advantage. These schools are examined annually by our **educational missionary**, who gives his time to this department. Marks are given, and the results are published in our local Church magazine. We have another series of **elementary schools for girls** up to about twelve years of age. These are taught by Christian women under the charge of the ladies of the Women's Missionary Association.

4. *Mission Work among Young Men.—Higher Education.*

Boys who are of fifteen full years of age, and who have passed the examination for the fourth year of the elementary schools may, if their character be good, enter the **middle school**. This is a **boarding-school** at Swatow, under the immediate care of the educational missionary. For it a four years' course is marked out, and lads who have gone through it are fitted for becoming teachers in elementary schools, or if they desire to become preachers they then pass into

the college. It is interesting to note that of the five native ministers whom we hope soon to have in charge of congregations three will be old middle school boys. At present all our junior medical assistants, our college tutor, the two native teachers of our middle school, two of our colporteurs, several of our preachers and teachers and several of our elders and deacons, are all men who were educated in the middle school.

5. *Mission Work among Women.*

From an early period in the history of our Mission half the membership consisted of women, and they have benefitted by the general work of the Mission just as the men have. About twenty years ago a **boarding-school for girls** was opened in Swatow. In this school a combined elementary and higher education is given to the girls of Christian families. The girls remain four years in school, paying an annual fee and providing their own clothing. This school is carried on by the wives of the missionaries, who undertake the management in turn. About the year 1879 a **Women's Missionary Association** was formed. The lady missionaries sent out by it have added the series of **elementary schools** already described for little girls at the stations. A school for **older women** has also been built. Women who are Church members are invited to come and read for a time; an allowance for food being given them by the Mission. If a woman gives promise of usefulness and is free from family ties she may be invited to come again for further training, with a view to employment in visiting and teaching the Christian women. The lady missionaries also visit the stations and visit the women of the Church at their homes.

6. *Mission Work among the Sick.*

A large **hospital work** has always been a prominent feature in the Swatow Mission. Its extent may be best gathered from the statistics given in the table. The evangelistic work is carried on by daily preaching in the hospital chapel by the native assistants and the missionaries and among the female patients by the ladies of the mission visiting in the wards. Lately by the kind assistance of the British and Foreign Bible Society a **special colporteur** has been employed, who spends part of his time in the wards, selling and teaching, and part in the country, visiting ex-patients who have shown some interest in the truth. **Opium patients** are received in a special ward of the general hospital, but we have no separate "opium refuge." The medical missionary is frequently invited to visit patients at their homes, both in Swatow and in the surrounding country. Dispensary work has been carried on for some years in Chao-chow-foo, and a hospital is now being built there.

7. Mission Work by Christian Literature.

Scriptures and tracts are sold by colporteurs in connection with the British and Foreign and the Scottish National Bible Societies, also by the missionaries when travelling and at the depôt in Swatow. A good deal of translation work is done by the members of the Mission, both male and female, and one is also engaged in the united Scripture translation work. In recent years *Matt. to Acts*, *Philippians to Philemon*, the *Epistles of James* and *John*, with *Genesis*, *Jonah* and *selected Psalms*, have been translated and printed at the Mission Press, also the *Pilgrim's Progress* and a considerable variety of other Christian books, which are found of great service in the edification of the native Church. A monthly *Church News*, with illustrations, is printed at the Press. The contributors are the missionaries and the native preachers, teachers and other Church members.

The above bare outline is all that space will allow. There is no room for history or exposition. On "Problems and Outlook" one can only say that the problems are as hard and various as the varieties of sin, and the outlook is "as bright as the promises of God."

JOHN C. GIBSON.

The Hak-ka Mission.

The first station of the English Presbyterian Mission among the Hak-kas was opened by the Swatow missionaries in 1870, and the work was conducted by them for about ten years at considerable inconvenience, owing to difference of language. Since 1880 it has been carried on as a separate mission with a staff of missionaries speaking Hak-ka. The field lies contiguous to the Swatow Hok-los on the east, and is separated by a range of mountains from the Basel Mission on the west. There are no very large Hak-ka speaking towns in this field, and the Mission centre was fixed at Wu-king-fu, a group of villages about 60 miles W. N. W. of Swatow, a place of no great intrinsic importance, but very convenient for the exigencies of the work.

On the mission staff are three ordained missionaries (one of whom is also medical) and one medical missionary.

The agencies employed and methods of work are similar to those of the other branches of the English Presbyterian Mission. There are twenty stations in seven districts, and the extreme north and south stations are about 200 English miles apart. In two districts near the centre the stations are so situated that few of the

people are more than half a day's journey from a place of worship. Most of the stations are under the care of **preachers trained** in the Mission schools. Pastoral **visits** are paid to them at least **twice a year** by the missionaries. These visits are also made as far as possible opportunities of **evangelising the heathen.** Special evangelistic tours are sometimes undertaken. When the visitor is a medical man he receives patients and dispenses medicines during his visits.

The Mission encourages station or **village schools,** opening yearly 6 to 10 such schools: they are intended for children of Christians, but those of non-Christians are not rigidly excluded. They are taught either by one of the preachers or by a Christian teacher, who is paid by the Mission. Each pupil pays $1 a year as a fee to the Mission. Each school is examined and reported on yearly.

The agencies at Wu-king-fu are :—

1. The **Elementary School** for boys. Non-boarders pay a fee of $1 a year. Boys from out-stations are boarded at the middle-school rate. Pupils are, as a rule, children of Church members or adherents.

2. The **Middle (Boarding) School** for boys. This is intended for promising boys from the elementary schools and is preparatory to the college. The fee is $8 a year, but special arrangement is permitted for those too poor to pay. These schools are taught by native Christian teachers, superintended by one of the missionaries.

3. The **Training College** for preachers. Young men from the middle-school are preferred as students, but earnest Christian men who give promise of usefulness may be received without previous training. Students are approved by the Mission Council and supported by the Mission. The curriculum of 4 years' study is the same as that of the Swatow college. The classes are taught by a college tutor, a licentiate of the Presbytery, and by the missionaries.

4. The **Hospital** under the medical missionary has about 3,500 out-patients and about 600 in-patients annually. There are two or three assistants in the pay of the Mission, and others approved by the Mission Council are received at their own expense as **medical students,** bound to study for 4 years. Patients are not required to pay either for consultation or for medicines, but donations may be received from them. The Gospel is commended to them by regular preaching and visitation. A matron is employed to look after the female patients.

The **Girls' Boarding-school** conducted by the wives of the missionaries receives Christian girls for 4 years' training. Each girl pays from $2 to $4 a year.

In connection with the Mission the **Women's Missionary Association** of the English Presbyterian Church employs three ladies, who reside at Wu-king-fu. Their work is: 1. Visitation of the women and occasional classes for them at the out-stations. 2. A class for women at Wu-king-fu and superintending Bible women. 3. A children's day-school at Wu-king-fu for boys and girls.

The Hak-ka Church, with the Swatow Hok-lo Church, has been organised into one native Presbytery. Regular meetings are held at Swatow twice in the year. The Church is thus being trained in **self-government.** All congregations do something towards **self-support** by contributing to the Preaching Fund for the support of native preachers. No Hak-ka congregation as yet feels able to support a pastor, but there are two Hak-ka licentiates ready to be called.

The Hak-ka congregations also contribute to the mission to **Namoa and neighbouring islands,** a mission conducted by the native Presbytery and supported entirely by native contributions.

WILLIAM RIDDEL.

The Formosa Mission.

THE island of Formosa has a population generally estimated at about 3,000,000. The great majority of these are Chinese, who have emigrated from Amoy and the neighbourhood. This connection with Amoy has been a factor of great importance in our work. The language spoken is practically the same (there is an admixture, speaking generally, of Chang-chew sounds in the south of the island and of Chin-chew sounds in the north), so that we are able to make perfect use of the translations of the Bible into the vernacular made by the Amoy missionaries and of other literature published by them in this form. The use of these books and of **Romanizing** generally has been of the greatest service in the carrying on of our work Besides these Amoy-speaking Chinamen there are numbers of Hakkas. The low hills and the mountains are occupied by the aborigines, civilized and uncivilized respectively.* Work among the former, which has been pretty extensive, is carried on in the Chinese language, though when by themselves the converts may sometimes still worship in their own tongue.

The work of our Church was **begun in Taiwanfu** (which name has lately been changed by the government into Tainanfu) **in the year**

* See Paper read before last China Missionary Conference, "The Aboriginal Tribes of Formosa," and references there.

1865. The **Roman Catholics** had already begun work, in the island earlier in the century. More than two hundred years before, the **Dutch** during their temporary occupation of the island had carried on an extensive work, but all traces of it had already vanished. The work was begun by Dr. Jas. Maxwell, who opened a dispensary in Taiwanfoo. A disturbance soon arose, and he was, obliged to remove to **Takow**, a seaport about 30 miles to the south, also open to foreigners. Here a hospital was built, and preaching carried on. In 1867 an ordained colleague, Rev. Hugh Ritchie, came out. Two years later Dr. Maxwell returned to Taiwanfoo and opened a hospital there, which has been carried on continuously to the present time. The hospital at Takow, where Mr. Ritchie remained in charge of the Mission work, was carried on for a number of years, the doctor of the community giving his services freely. In 1871 an ordained colleague was sent out to Taiwanfoo. The work thus begun was carried on from these two centres till 1876, when a union was effected, Takow being given up as a separate centre. It was hoped in this way to economise the strength of the Mission and secure greater unity in administration. The result seems to justify the step taken.

In 1871 Mr. (now Dr.) Mackay, of the **Canadian Presbyterian Church**, came to Formosa and took up his head-quarters at Tamsui in the north of the island, where he still labours. The Tai-kah river forms a natural division between the two fields. Two Joint Conferences of Mission-workers were held in 1875 and 1876, but nothing further in the way of co-operation or union has been effected, the difficulties in the way being great. The centres of the Missions are distant from one another nine days overland, and there is no direct steamer communication.

In 1868, when the work was still confined to Takow and the neighbourhood, a **disturbance** arose directed against the foreigners, including the missionaries, and a chapel was destroyed; the Christians being obliged to flee. The vigorous steps taken by the British Consul, including the capture of Anping by a gunboat, brought the matter to a satisfactory conclusion; the local authorities being reprimanded by the government, and the chapel being re-built. The report of this and other matters spread throughout the island, led to the great glorification of the foreigner and of the Church as a foreign institution. It may be in part due to this that we owe the comparative freedom from persecution that we have enjoyed. But it led also to a number of unconverted persons seeking admission to the Church, not for spiritual ends but in order that they might gain the use of the influence of the foreigner for the furtherance of their own private not always righteous

objects. In this way rapid success was attained in some places, to be followed too often by deadness and decay. The work from Takow as a centre spread mostly among the Chinese, that from Taiwanfoo at first mostly among the aborigines. Since the Union of the Missions however, in 1876, extension has taken place chiefly among the Chinese, except in 1881, when three new stations were opened among the aborigines of the East Coast, at a distance of 8 or 9 days' journey over the mountains from Taiwanfoo.

At present the staff at Taiwanfoo consists of 4 ordained missionaries, 1 medical missionary, 1 teacher and 3 lady missionaries. There are 40 out-stations where Christians meet for worship on the Sabbath, and which are visited by the missionaries for the administration of the Sacraments, but at only about 30 of these are there regular preachers. There are 1,225 members in full communion, of whom about 700 are aborigines.

Almost the whole strength of the Mission (except the medical) is occupied with the care of these 40 stations. Comparatively little time is found for evangelistic or literary work. From the beginning the Church has spread itself, keeping always beyond our power to make due provision for its proper oversight and the supply of its wants; so that the missionaries have done little in the way of pushing the work: we have followed rather than led. Of the ordained missionaries one is generally stationed in Taiwanfoo for the carrying on of the work of the college, the printing press, etc. The others visit the stations in turn. We have no division of our field among the different missionaries; all the missionaries have the charge of all the stations, and visit them indifferently. Their method is this: On arriving at a station a meeting is held with the office-bearers for consideration of cases of discipline, etc. Thereafter the applicants for baptism are examined individually in private, the office-bearers generally being present. There is a book at each station in which a record is kept of the result of such examinations for the guidance of the next visiting missionary. So also with cases of discipline in a separate book. We have no limit of time or standard of attainment for admission. Each case is decided on its own merits as to whether it constitutes a "credible profession." On Sabbath the approved candidates are baptised. Generally in the afternoon the Lord's Supper is administered, when the newly baptised sit down along with the others. Next week another station is similarly visited. Generally two or three Sabbaths are spent on such a visit before returning to the city; sometimes a missionary is several months absent from the centre. Most successful have been the efforts to teach reading. The use of the Romanized Vernacular makes it quite practicable for everyone to

learn to read whose eyesight is still good. As any reader can teach a non-reader a great deal of good work is done in this way without requiring the personal services of missionary or preacher. Much of this is done as a Sunday-school between services on Sabbath. At this time also the preachers should hold a class for the instruction of applicants for baptism. At many of our stations, however, not much is done in this way. A small book is prepared annually in Amoy, giving a **text for every Sabbath** in the year. These texts are **committed to memory** by quite a number of adults and children. There is a prayer-meeting at each station, but at many places the attendance is nominal. At most of the stations the office-bearers meet monthly for prayer and business. The lady missionaries have a prayer-meeting for women, and this is kept up at some of the stations after they leave.

For extension we depend mostly on the action of the **individual Christians** in bringing in their friends and neighbours, not on missionaries making missionary tours. Our preachers are encouraged to go round in the neighbourhood of the chapels preaching. Much depends on the zeal of the preacher himself. On Sabbath afternoon the service and on Tuesday afternoon a **meeting for prayer** is held with such of the members as care to attend, and thereafter the party goes out to preach the Gospel. Not many outside of the preachers take part in this work; and in many places, especially in villages, the Tuesday meeting is given up. There is not much sale of books. We sell about **20,000 calendars** yearly. We sell **30** monthly of the **Globe Magazine**, or **Review of the Times**, Shanghai, and **110** of the **Foochow Church News**, most of which go **outside of the Church.** We have not had much colportage; we have one colporteur this year. Sometimes large sales are effected, especially in new districts; but the inability of the people to read forbids us to expect much result from this form of work. We do not have village fairs or special market days in Formosa as on the mainland. We have occasional visits from Chinese, mostly from curiosity to see us and our houses, and we sometimes return their visits. But we have not found among the heathen many devout souls, "seekers after truth." We have no intercourse at all with the official classes; none of us speak mandarin. We have put a few of such books, as scholars might be expected to wish to read, at some of our stations for loan. This was done just lately. I have not heard of any results.

School work is also entirely for the Christians, though at some of the local schools a few heathen children may attend. In none of our schools is **English taught.** We have a **college** for the training of preachers. From the very beginning of our mission attention has been given to this form of work. The present building was put

[illegible]

up in 18[illegible] [illegible] nese [illegible] and [illegible] [illegible] many of the [illegible] Old and New [illegible] sons are [illegible] afternoon [illegible] Chinese [illegible] singing is also [illegible] valuable. New [illegible] after they have [illegible]

In 1885 a **boarding-school** [illegible] opened, a missionary teacher [illegible] tend it. As we have few [illegible] no preliminary examination. [illegible] to read and [illegible] a new building was [illegible] one or two smaller [illegible] and about **45 pupils** [illegible] The pupils pay $1 [illegible] their keep. The teaching [illegible] and writing character and Romanised [illegible] Drill exercise is also given.

A **school for girls** was opened in 1886. It is superintended in turn by one or other of the 5 lady missionaries. There is accommodation for **23 boarders**. A fee of $4 a year is charged. There are also 6 day scholars. The teaching includes Bible knowledge, reading and writing character and Romanised, sewing and house work. The results have been very satisfactory.

A **school for the blind** was opened in 189[illegible] by Mr. Campbell. There are at present **5** pupils resident, mostly from heathen families. They learn to read and write, chiefly in the Braille system adapted to the vernacular, similar to our Romanised spelling. They do a good deal of work in the way of preparing portions of Scripture for blind readers. Efforts are being made to teach them some forms of work whereby if possible they may be able to support themselves.

A home for **orphan children** was opened some years ago by one of the missionaries, who shortly afterwards returned to England. It has not been developed, but the three original children are still being taken care of.

At one time a number of **heathen teachers** were engaged, but by general consent the experiment **did not succeed**. We have at present only one school taught by a Christian and one by a heathen. The mission gives no help to the latter. A number of our preachers gather together the children for four or five days a week,

leaving two or three for their own work. The parents, however, (not find this satisfactory.

Medical work has always had much attention paid to it in o Mission. In addition to the two hospitals mentioned already had a hospital at Toa-sia, 5 days' journey to the north of Taiwanf carried on for two years—1890-1892—by Dr. Russell up to the time his death. During that brief period his work became widely know and his reputation for kindness and ability was high among ri and poor. A successor, Dr. Cairns, arrived in the spring of t following year; but the state of his health requires his return hon We trust a successor may be appointed this year again. The h pital at Taiwanfoo has all along been carried on in not very suitat Chinese buildings. Some years ago a very desirable site near t Mission compound was bought. But opposition arose, and aft **seven years of dispute**, during which nothing could be said agai the validity of our purchase, we were **obliged to return the dee** and take back the purchase money. Out-patients are seen eve forenoon; there is no separate dispensary. The best results are g among the **in-patients**, not a few of whom are now Church-membe We have had at times a colporteur for the hospital. It is visit and addresses are given by the missionaries and students; the la missionaries have been specially useful. No opium refuge has be opened, but **opium smokers** are treated among the other patien Owing to frequent disappointments a rule has been made that tho wishing to be cured must on entering make a deposit of $1 to forfeited if they do not stay the necessary length of time. A nu ber of cures have been effected, but investigation of the subseque history of several of these makes our medical missionary **not ve hopeful** of the results of this form of work, except in the case those who become Christians. There are generally three dispense in the hospital who learn what they can in the course of practic Not much has been done in the way of direct instruction. Aft **some years' training**, say 5 or 6, they go out on their own accoun opening a medicine shop and giving medical advice. In most cas they have made **large fortunes.**

Doubtless by their means suffering is relieved, but on the who their influence has not been found very helpful to the native Churc The lucrative nature of the profession, however, makes it possible f us to get students who are willing to study at their own expense f four years. A still more undesirable development has been t **extensive sale of Western medicine** and **practice of vaccination** the Christians.

It might be difficult to point to any positive harm done by a of them; but there is something unhealthy about the close conne

tion that exists in some parts of the field between Church membership and medicine selling.

Not much has been done in the department of **literature** by any of the Mission, beyond the **translation** into the vernacular **of tracts and class-books.** A **hand printing press** was presented to our Mission about 15 years ago, and has been found very useful. We keep two or three printers employed. The chief work done on it has been the publication of a **Church Paper in Romanised,** 8 pages (12 pages with supplement), crown 4to., with a monthly circulation of 500 to 600. This has been found extremely useful. We have also just finished printing a translation with full notes in the vernacular of the native Three Character Classic. We **sell yearly** about **$200 of books,** mostly to Christians.

In **self-support** some progress has been made, though much still remains to be done. At our stations the current expenses for oil, seats, etc., and small repairs are borne by the people. For extensive repairs or building new chapels we often give a grant in aid, seldom amounting to half the whole amount. The salary of the preachers is still mostly paid by us. In earlier times we paid out the whole amount; the people **repaying** us what they could at the end of the year. But we found this plan **did not work.** By instructing them to pay their own preachers for as many months as they could, we only paying what they could not pay, a **marked advance** was made, which has been very well maintained on the whole. This plan seemed to give them a clearer idea of the principle of self-support than years of teaching had done. Of the **$2,100** collected by the Christians last year about $1,000 went for Church-building and local purposes, $850 for preachers' salaries and $250 for Mission purposes.

The **foreign mission** of our Church has had an interesting history. The Pescadore Islands are distant from Formosa about 40 miles, with a population of 70,000. These were visited by Mr. Campbell about 7 years ago on an evangelistic tour, and were found to present an interesting field for work. In view of the wide field of work we have already in Formosa we suggested to the native Church that they might begin work there of their own. The idea was warmly taken up, and money commenced to flow in for the purpose. Two preachers were sent, and after some time a building costing over $200 was put up. A fair measure of success has been obtained, and already 8 adult members have been baptised. Latterly only one preacher has been stationed there. The communion offerings of the people have been given to this work, and are sufficient for the expenses. The carrying on of this work has proved a **real blessing to our Church.** Amongst other gains has been the

conversion of a graduate, who is now acting as tutor in our in Taiwanfoo. From beginning to end the entire expense been borne by the native Church.

The prospect before us is in many ways encouraging. W a fair field and little open opposition. The immediate work us seems to lie in the direction of raising the Church to a measure of self-government and independent action, leading to depend less on the foreigner and more directly on their Lo only head of the Church, so that they may more and mo upon themselves the responsibility of work among their countrymen, realising for themselves and making clear heathen that the Church is in no sense a foreign institut which they need in any way be jealous, but that this Gos message of blessing from their own God, whom they as yet kn It is an encouragement to know that many of our Christians, ally among our trained preachers, have longings in the direction.

THOMAS BARC

ENGLISH PRESBYTERIAN MISSION.

(In the Straits.)

The Singapore Mission.

This Mission was begun in 1881 by Rev. J. A. B. Cook.

Present missionaries.—Rev. J. A. B. Cook with five preachers in the Swatow and one in the Hakka and Swatow dialects.

Rev. Archibald Lamont, M.A., assisted by the Rev. Un Sam-goan and one preacher in the Amoy dialect.

Voluntary Workers in English and Malay.—Besides the missionaries Mrs. Cook (absent), Mrs. Lamont, Mrs. Swan, Misses Phillips and Lucy Brown, Messrs. C. Phillips, Hoot Kiam, Boon Chin, Tian Piet, Ong Siang, B.A., LL.B., Tan Boon-hong, Tan Boon-gwan and others.

Teachers in the Sunday School in English and Malay.—Misses Brown, Moss, Hoot Kiam and Scharenguival; Messrs W. H. Macgregor (Superintendent), W. Swan, Song Ong-siang, Ong Joo and Eng Hok.

I.—Kwantung Mission—chiefly in the Swatow dialect.

II.—Fuhkien Mission—chiefly in the Amoy dialect.

III.—Baba or Straits-born Chinese Mission in English and Malay.

IV.—Educational Work in English and Chinese.

V.—Women's Work for women and children in English and Malay.

I.—Membership in the Chinese Church (adults only), 1890, 145; 1891, 157; 1892, 171; 1893, 234.

	Men.	Women.	Children.	Total.		
Members, 1892,	123	48	69	240		
Baptized, 1893,	41	6	11	58		
Received, 1893,	27	15	5	47	=	345
Less, 1893.—Gone elsewhere, 20; deaths, 6;						
* children, 20	...	...			=	46
	Men.	Women.	Children.			
Membership, 1893	170	64	65		=	299

* On account of deaths and other causes deduct 20 children.

II.—Congregations and Contributions :—

Self-support, 1890, $415; 1891, $366; 1892, $527; 1893, $

	Men.	Women.		1892.	1893.
1. Baba Chapel,	16	28	= 44	$157.73	$133.32
2. Tek-kha,	20	5	= 25	68.01	43.12
3. Serangoon,	18	4	= 22	76.66	116.57
4. Bukit Timah,	39	14	= 53	101.63	119.76
5. Johore Bahru,	33	10	= 43	61.27	156.77
6. Ang-tshu-kang,	2	0	= 2	9.00	.....
7. Muar,	13	1	= 14	31.40	31.19
8. Hokkien Chapel, Singapore	13	2	= 15	22.26	28.61
9. Hokkien Chapel, Johore	7	0	= 7	...	23.50
10. Hospitals	9	0	= 9	...	...
Total ...	170	64	=234	$527.96	$652.84,

of the $652, Preachers' Fund alone, $200.90.

I.—Kwantung Mission.

1. *Tek-kha.*—This congregation is composed chiefly of fresh from China and house servants. The attendance varies considerably. The country congregations are more encoura but the town work, though much more difficult, is most needful

2. *Serangoon.*—This congregation, though small in num is stronger than most in earnestness of life and liberalit giving.

3. *Bukit Timah.*—This, our oldest congregation, keeps together, but there is not much progress to report. For we have failed to get suitable men for elders. The Seran cause prospers largely owing to the devotion of the elder t Men "full of faith and of the Holy Ghost" will greatly he cause anywhere.

4. *Johore Bahru.*—This congregation continues to make gress, both in numbers and influence.

5 *Ang-tshu-kang.*—The chapel here has not been re- The brethren are cared for, but other places have greater nee present.

6. *Bandar Maharani, Muar.*—This hopeful congregation a good work. There is preaching every night in the chapel, opens on to the main street. It is, and will be more than eve important centre for mission work.

7. *Hospitals.*—The visitation of the hospitals in Singa Johore and Muar is systematically carried out with cheering re

II.—The Fuhkien Mission.—Mr. Lamont will report on this. (His Report did not come to hand.—Ed.)

III.—The Baba Mission.

8. *The Baba Church.*—This congregation has been strengthened this year by the admission of four young women and two young men, children of our own members, who were baptized in infancy. Mr. Ong Siang, who was a member before he left for England, has rejoined, and by his presence and efforts has done much to help others.

A weekly musical evening for Christian Baba families has been instituted. The parents allow their young people to come freely, and the meetings have been much apppreciated.

The Sunday School has fifty-one names on the roll. Much excellent work is being done.

The Chinese Christian Association has fifty-seven names on the roll.

We feel the need of an additional missionary to take charge of the work among the Babas in English and Malay.

We have already an important Baba congregation of forty-four members, which would form the nucleus of his work, and many results, of much hard work in past years, could be gathered up and made much use of by a suitable man, who would be able to devote himself wholly to the Babas.

With our small staff—only Mr. Lamont and myself—we cannot do justice to our opportunities, so have appealed to the Church at home to come to our help.

IV.—Educational work.

9. *The Eastern School.*—This important institution was taken over by Mr. Lamont on the eve of leaving for England. During his absence Mr. Reith and I were responsible for the management.

Mr. Lamont will report on this work. We heartily congratulate him on having removed into much more suitable buildings, and wish him much success in this school and the other educational work under his charge.

10. *The Bandar Maharani School.*—The buildings are nearly ready. The school was built at the invitation of H. H. the Sultan of Johore, who has promised to pay all the expenses, and gives $1,000 to the building fund. The school will be open to all nationalities. The teaching will be in English and Chinese.

11. *The Christian Chinese Boys' Boarding School and Orphanage.*—This valuable institution, at present situated at Bukit Timah, has been doing a good work since 1890. It was opened to provide for the children of our own Mission. It is capable of further extension and large usefulness.

Last year there were twenty boys in the school. Two left their parents for China, two for Penang and one was withdr Of the fifteen who were in the school the whole year thirteen presented for inspection. Mr. Hare, of the Chinese Protecto was the examiner. The boys gained 100 per cent. passes all r

Several of the boys are orphans and have to be supported b Others who are poor are partially supported. We shall be gl receive special donations for the Orphanage.

A similar institution has been commenced by Mr. and Munson, of the Methodist Mission. We wish them all succe their work.

Their boys are taught in English, our boys are taught enti in Chinese, as we hope some of them in future years will be u teachers and preachers in their own vernaculars.

V.—Women's Work for Women and Children.

12. *The Chinese Girls' School.*—Originally the school at kit Timah was for both boys and girls. Some of the girls were together till Mrs. Cook left for home, when, owing to the lack lady missionary they had to be dismissed.

The Church of England and the American Missions have schools, and we must make provision for our girls too.

13. *The Chinese Women and Girls' Home and Refuge.*— is an institution we have long wished to see established by our sion. Much has been done for rescued women and girls, and o have been kept from falling, but much more ought to be done, with additional workers, we hope to have both the girls' school the women's home, which are especially needful in Singapore.

During the year there have been many changes. After Lamont's illness he left, April 4th, to bring out his bride; we the pleasure of welcoming Mr. and Mrs. Lamont on October 2 Mrs. Cook left on April 19th with her children, and the Mi still feels her absence.

Two of our preachers have married this year, and other have brought down their wives from China. This will greatly the growth of family life in the various congregations. The o lesson of a Christian home is much needed in the Straits.

Mr. and Mrs. Swan have returned to Singapore, and have k promised to help in the Sunday School and among the Babas.

Messrs. Song Ong-siang, LL.B., Na Tian-piet, Tan B hong and Tan Boon-gwan have been added to our list of l preachers.

We are deeply indebted to many friends for help in the sion and the Sunday School, and desire to thank one and all of

most heartily, rejoicing more particularly that they find their best reward in the work itself.

Finance.—One of the most gratifying things this year has been the way in which the native Church has given towards self-support. A most important step has been taken by the decision of the elders and deacons to raise a sum of money among the brethren, to form a fund to be called the "Singapore Chinese Missionary Society Fund." This is to be banked till it is large enough to enable them to call a missionary of their own, who will be entirely supported by the native Church. Our work is extending on all sides, and never was so hopeful, but we are greatly in need of funds, so appeal for help to encourage those who are doing much towards helping themselves. "Freely ye have received, freely give," says the Master.

"Mr. Lamont (who joined the Mission in 1890) has embarked in an important enterprise by taking over a large institution called the Eastern school with a strong hope that it will open to him a great missionary opportunity. He is aiming at reaching the neglected heart of the city of Singapore, and we shall eagerly await the development of the work."

J. A. B. Cook.

English Presbyterian Mission Statistics in Formosa.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents. Foreign.	Ordained Agents. Native.	Unordained Agents. (Paid.) Male. For. Teachers.	Male. Native. Preachers.	Male. Native. School Teachers.	Male. Native. Writers or Per. Teach.	Male. Native. Colporteurs.	Male. Native. Other Assistants.	Female. For. Evangelists.	Female. For. Teachers.	Female. Nat. Bible Wom.	Female. Nat. Teachers.	The Native Church. No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1894. Male.	No. of Communicants in 1894. Female.	No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	Sunday Schools. No. of Schools.	Sunday Schools. No. of Pupils.	Sunday Schools. No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
Tainanfu	府縣南平 臺安	埤頭城 小琉球 東港 塩埔 南 旂後 木柵 蟳廣澳 石牌庄 磧 林後庄 杜君英 加蚋埔 阿里港 阿 吉貝耍 嘉義 拔馬 巖前 竹 大濫 亭仔脚 楠梓坑 柑仔林 岡 牛擔灣 高仔領 茄苳庄 斗六 彰 鹹埔仔 社頭崙仔 土庫 番仔田 庄 烏牛欄 牛臥山 大埔城 雁裏社 [illegible]	1865	4	...	1	29	7	2	1	6	3	...	1	24	2	37	736	489	116	1210	...	2142.80	1	12	1	$2154.80

English Presbyterian Mission Statistics in Fokien Province.

Amoy	泉州府 同安縣 漳州府 海澄縣 漳浦縣	Kolongsu, Emngkang, Kangboey, Pechuia, Tinhai, Pipo, Baypay, Yuboeykio, Liongbunsi, Pehchioh, Khangkhau, Kwanjim.....	1852	3	2	Foreign Preacher. 1	6	6	3	1	2	*2	...	1	1	3	2	4	361	32	17	110	$702.00	1	...	...	.....
Changpoo	南靖縣 平和縣	Ansai, Chhiatsui, Tungkio, Aupo, Panto, Hoepi, Banau, Lionguia, Liokgo, Kakchioh, Kotin, Kiolai, Khiboey, Liongkhay, Ganchay, Chengpoa	1878	1	3	...	12	3	1	3	4	*2	...	1	1	3	3	5	329	45	23	215	1163.00	1	...	...	
Chinchew	泉洲府 晉江縣 南安縣 安溪縣	Lammnggoa, Anhai, Siongsee, Engleng, Piachiu, Chiohsai, Chhimho, Chiohkhun, Hamkang, Hochhi, Kwankio, Khoeybey, Englai, Phoanoa, Mngkhautai, Tangchhankio, Chiohchi, Sianoau, Otau, Ankoe	1868	1	3	...	14	4	1	4	8	2	...	2	2	4	3	6	541	55	46	450	1123.00	1	...	...	* Engaged also in teaching.
Engchhun	永春州	Eng-chhun, Gotau, Pio,	—1892	...	...	...	2	...	...	1	1	...	...	...	...	...	...	2	30	4	...	50	.....	...	...	...	.....
		Total.....		5	8	1	34	13	5	9	15	6	...	4	4	10	8	17	1261	136	86	825	2988.00	3	...	...	.....

English Presbyterian Mission Statistics in Kwantung Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents. Foreign.	Ordained Agents. Native.	Unordained Agents. (Paid.) Male. For. Teachers.	Male. Native. Preachers.	Male. Native. School. Teachers.	Male. Native. Writers or Per. Teach.	Male. Native. Colporteurs.	Male. Native. Other Assistants.	Female. For. Evangelists.	Female. For. Teachers.	Female. Nat. Bible Wom.	Female. Nat. Teachers.	The Native Church. No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Church partially Self-supporting.	Communicants in Jan., 1894. Male.	Communicants in Jan., 1894. Female.	No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	Sunday Schools. No. of Schools.	Sunday Schools. No. of Pupils.	Sunday Schools. No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
Swatow.....	潮州府 澄海縣	揭陽 頂埔 京岡 潮陽 灶浦 達濠 楓口 公平 新亨 山門城 潮州府 橋子頭 塩灶 甲子 白水湖 新坛 孚山 竹橋 黃岡 蓮花地 柘林 大安 貴巽 寨埠 [illegible]	1859	5	3	1	19	10	7	...	6	7		3	11	5	4	17	755	519	...	34	...	$1695.00	re are Sunday schools at most stations, but the numbers of and teachers are fluctuating, is impossible to give figures.			$2044.00

English Presbyterian Hakka Mission Statistics in Kwantung and Fokien Provinces.

五經富	福建會																											
	潮洲府	揭陽縣	河婆	1871																								
			大陽	1886																								
			灰寨	1875																								
			中心村	1888																								
	惠洲府	陸豐縣	五雲洞	1875																								
			上沙	1875																								
			河田	1875																								
			羅溪	1875																								
			新田	1882																								
			三溪	1888	3	...	...	16	4	3	2	6	3	3	2	4	...	17	294	96	46	18	50	$506.84	3	70	3	$543.74
			上豐	1890																								
			八圖	1893																								
	惠洲府	海豐縣	日中	1893																								
		豐順縣	湯坑	1882																								
			埔仔寨	1883																								
		惠來縣	客田	1886																								
			梅洋	1886																								
		大埔縣	.....	1884																								
	龍巖洲	永定縣	龍碌	1888																								
			Total.....		3	...	...	16	4	3	2	6	3	3	2	4	...	17	294	96	46	18	50	$506.84	3	70	3	$543.74

English Presbyterian Mission Educational Statistics in Kwantung and Fokien Provinces, and Formosa.

Location.		Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)								Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)								Colleges and Theological Institutions. (*Students generally over 19 years of age.*)								Grand Total.		Remarks.
Province.	Name of Place.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges.*	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
	For Males.																											
Kwantung	Wuking Fu	5	17	38	.	...	...	...	36.90	1	20	...	2	1	...	...	$86.00	1	11	...	2	1	...	...	...	86.00	9	
Fukien.....	Swatow	15	...	143	...	8	...	128	170.00	*1	25	...	2	1	...	16	77.00	1	6	..	3	1	...	...	...	174.00	20	* Shared with A. B. C. F. M. In many places the preacher is also teacher, and parents pay an extra $1.00 a month on his salary.
	Amoy	6	...	91	..	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	91.00	6	
	Changpoo	5	...	54	...	5	...	...	...	.	...	...	...	...	...	...	...	1	8	...	1	...	...	...	...	62.00	6	
	Chinchew	6	...	107	...	6	...	...	...	†1	8	...	1	1	...	...	...	...	...	...	...	...	...	...	...	115.00	8	
Formosa ...	Tainaufu	...	...	...	...	...	...	...	...	1	40	...	1	2	...	40	390.00	1	8	1	1	1	...	...	...	205.00	9	† Blind school, industrial and educational.
	For Females.																											
Kwantung	Swatow	10	...	120	...	11	...	...	...	1	32	...	2	1	...	20	102.00	‡1	20	...	2	1	...	...	...	172.00	17	‡ At women's school, shared with R. C. of N. A. Fees are paid at al-
Fukien.....	Amoy	2	41	17	2	3	...	...	...	...	...	...	...	...	...	...	...	1	6	...	1	...	...	...	...	64.00	6	
																		1	14	...	2	...	...	...	...	50.00	5	

English Presbyterian [illegible] Statistics.

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	Ma.	Fe.													
Tainanfu*	...	...	...	1	1	1	...	4	...	1	629	241	...	3000	8686	...	35	...	$610.40	$209.07	$26.68	.....
Swatow	...	..	...	1	3	...	...	4	...	2	2766	371	1	4586	13237	†2	51	...	3126.00	489.00	171.00	.....
Chaochow Foo	...	...	...	1	2	...	...	...	...	...	30	214	1	2709	7029	...	10	...	618.00	.....	.....	.....
Amoy	...	...	...	...	...	...	...	...	...	1	...	...	1	...	.....	...	...	...	.....	.....	.....	Closed at present.
Chinchew	...	...	...	1	...	...	...	4	...	1	596	206	1	3799	17802	...	47	§11	1650.00	71.00	.....	.....
Changpoo	...	...	...	1	2	...	...	3	...	1	¶410	80	1	1400	3500	...	25	...	699.00	.....	‡25.00	.....
Hakka Mission (Kwantung Province.)	...	...	...	1	...	...	2	3	...	1	607	...	...	3855	4000	...	45	...	830.00	.....	.....	.....
Chianghoa	...	...	...	1	...	...	.....	...	...	...	...	...	...	.....	.....	...	...	...	.....	.....	.....	.....
Grant Total	...	...	...	7	8	1	2	18	...	7	5038	1112	5	19349	54254	2	213	11	7533.40	769.07	222.68	.....

* For 1889. † In hospitals. ‡ Contributions. § 25 unknown. ¶ Part of year.

UNITED PRESBYTERIAN MISSION.

Manchuria.

The United Presbyterian Mission in Manchuria dates from 1872, in which year the Rev. John Ross arrived in Newchwang. After making a preliminary survey of the field it was decided to begin work in Moukden, the capital of the province, and in 1875 a chapel was rented there. By this time the staff had been augmented by the arrival from Shantung of the Rev. John Macintyre, and Mr. Ross was thus free to spend a considerable part of each year in Moukden, while his colleague undertook the work in the districts round the port of Newchwang.

The work in Moukden was soon blessed with success, and this was largely due to the faithful labours of the **Evangelist Wang**, who had a special power in winning souls. He died in 1884.

In 1882 the Mission was further reinforced; property was acquired in Moukden, and Mr. Ross and Dr. Christie went to reside there; the **medical mission** being then established. The congregation has since then greatly increased, and now worships in a large and handsome building.

In 1885 a further step was taken in the projecting of a line of **out-stations north of Moukden**, under the superintendence of Mr. Webster. This work has now developed to such an extent as to strain the resources of the staff in the field. Three district cities were occupied in turn, and each is now the centre of a strong and aggressive Church life.

In the meantime the gap between Moukden and the port has been filled up. Mr. Macintyre removed from the port to Hai-ch'êng, and since 1890 Liao-yang, formerly a most anti-foreign city, has been occupied both for **pastoral and medical work.**

The line was thus continuous along the plain of the Liao river from S. to N., and since then the Gospel has been carried from the various centres along the lines of communication through the Eastern hills, so that now there are several communities established there, but at such distances that careful oversight is difficult.

Reports having come through the Bible Society of a movement of inquiry in the north of Kirin province, Dr. Young and Mr. Robertson were in 1892 appointed to open work there.

They have met with much opposition from the Manchu officials, and the converts have been thrown into prison; but there is much encouragement to persevere in the fact that this district is the home of those **secret sects**, whose members are eager in the pursuit of truth and virtue, and become **most zealous disciples** when brought to Christ.

It remains to notice some of the prominent features of the work.

The first step was to **occupy the strategic points**; first the **provincial capital**, then the **principal district cities** (county towns). For the rest the distribution of the work has been rather the result of the guiding of Providence than of definite arrangement: many populous districts have been passed by to visit small hamlets or remote valleys, where the work of inquiry had preceded the coming of the foreigner.

Street chapels have been opened in the chief cities and have proved perhaps the principal agent in disseminating the knowledge of the truth. Besides daily preaching in public much is also done in the private rooms by **teaching inquirers**. Men from the country will stay for a month or more and take back into their own district the impulse which they have gained.

A large proportion of the converts, however, have been gained by individual effort; **one believer** in a village **acting as the leaven** of the mass. The Chinese family system has helped us; for where a prominent member of a family is thoroughly converted he will lead his numerous relations and connections to the truth.

Medical Mission. There are now 4 medical missionaries on the staff, and two hospitals are open, besides which dispensing has been carried on in other places. Many converts have been gained by this means, and in some cases new districts have been opened through patients of the hospitals.

The medical mission has proved of invaluable help in overcoming prejudice and allaying suspicions. It has won the favour and even friendship of many of the officials, and has diffused a general idea of the mission of Christianity more widely than any other agency.

Education. Primary schools for the children of members have been established over the country, particularly in the southern district, where also a beginning has been made in **secondary education.**

For many years the native evangelists have received instruction, principally in **Bible knowledge**; and this year a new scheme was started, which involves a more **extended and systematic course**, for the growth of the Christian community points to the necessity of providing a band of trained natives who can be trusted with the

oversight of the congregations. A few women are also being trained as **Bible women.**

A medical course has been arranged, and a number of students are now being trained as **medical evangelists** to take full charge of dispensaries.

Hindrances. The conservative and anti-foreign spirit is probably weaker here than in China proper. This may be due to the fact that many of the people are themselves immigrants from other provinces, and in their new home are detached from old associations. The literary class is also less powerful. On the other hand, the **pure Manchus** have generally **held aloof** from us.

A drawback of a different kind is the proneness of the Chinese to seek the influence of the foreigner in their worldly schemes, whether **help in litigation** or shelter from official oppression. Whole troops of inquirers have sometimes presented themselves, whose names had afterwards to be dropped, and the most watchful care may yet allow such men to slip through into the Church, where they become a source of weakness and dispeace.

In 1894 the work was much hindered by the war with Japan, and one of our number, the **Rev. James A. Wylie, was murdered** in Liao-yang by soldiers passing to the front.

In 1891 the Irish and U. P. Missions in Manchuria formed **a United Presbytery,** including the foreign members of both missions and the elders of the native Church.

JAMES W. INGLIS.

Statistics of the United Presbyterian Mission in Feng-t'ien and Kirin Provinces.

Stations where Missionaries reside.	In what District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.							Sunday Schools.			
						Male.					Female.													
				Foreign.	Native.	For.	Native.				For.	Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	Communicants in Jan., 1894.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
				Teachers.		Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Manchuria.			1872																						
奉天府																									
Haich'êng...1886	海城	(Niuchuang and Villages)	1876	1	...	...	4	...	...	2	1	...	...	...	6	...	...	...	75	33	18	...	20	.....	...	...	...	.....
	蓋平	Tashihch'iao	1874	...	...	...	2	...	...	...	3	...	...	...	2	...	...	...	60	30	...	...	20	* 4.00	...	...	...	* 67.00
	寬甸	Chiuts'aikou	1881	...	...	...	++	...	...	...	++	...	...	...	...	...	...	...	51	11	1	...	...	15.00	...	...	...	15.00
Liaoyang ...1890	遼陽	{Liuerhp'u Fangkangp'u}	1882	2	...	...	3	6	1	1	2	2	...	2	...	...	...	...	103	17	24	8	25	29.00	1	45	5	105.00
Moukden ...1882	承德	(Shaling, Ilu)	1875	3	...	...	7	5	1	...	...	...	...	1	...	2	...	...	606	132	62	12	90	85.00	1	200	12	† 129.00
	興京	Hsinpinp'u	1893	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
	通化	T'unghua (Itinerant)	1892	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
	鐵嶺	Tieling	1885	...	...	...	3	4	...	1	...	...	...	...	2	...	...	...	148	36	45	1	85	152.00	...	...	...	188.00
	開原	Kaiyuen	1886	...	...	...	3	6	...	1	2	...	...	...	3	...	...	...	245	107	189	49	100	60.00	...	...	...	94.00
	海龍	Hailung (Itinerant)	1892	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	‡	‡	‡	‡	‡	14.00	...	...	...	14.00
昌圖府	奉化	Maimaikai	1886	...	...	...	3	1	...	1	...	...	...	...	1	...	...	...	132	57	44	12	40	15.00	...	...	...	15.00
Shuangch'êngp'u	吉林	.....	1892	1	...	...	1	1	...	4	...	...	...	...	1	...	...	...	15	6	16	...	20	*12.00	...	...	...	12.00
		Total.....		7	...	...	26	24	2	11	8	2	...	3	8	9	...	...	1435	429	399	82	400	$386.00	2	245	17	$639.00

* This column does not include school money. † Besides $90 to hospital, mostly from heathen. ‡ Included above.

Educational Statistics of the United Presbyterian Mission in Manchuria Provinces.

Location.		Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)							Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)							Colleges and Training Classes. (*Students generally over 19 years of age.*)							Grand Total.		Remarks.
Province.	Name of Place.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
	For Males.																											
Manchuria..	Haichêng	2	2	24	..	2	...	...	58	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	26	...	4 boys at girl's schools.
	Liaoyang	3	10	31	...	3	...	...	64	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	41	...	
	Moukden	11	28	119	..	10	...	123	165	...	...	...	...	...	...	...	...	1	...	18	6	...	...	...	165	16	6 boys at girl's schools.
	Maimaikai	1	14	...	...	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	14	1	
	For Females.																											
	Haichêng	10	...	71	...	10	...	...	19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	
	Liaoyiang	3	...	34	...	3	...	...	12	...	...	...	...	...	...	...	...	1	5	...	1	...	...	...	39	4	
	Moukden	6	16	42	...	6	...	...	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	58	6	6 girls' at boys' schools.
	Total.....	36	70	321	...	34	...	123	335	...	...	...	...	...	...	...	...	2	5	18	7	...	...	...	343	27	

Statistics of the United Presbyterian Mission in Manchuria Provinces.

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	M.	F.													
Liaoyiang	遼陽	奉天	遼陽州	2	1	...	...	4	...	1	100	40	1	.....	6600	...	30	...	851.00	.....	.....	.....
Moukden	瀋陽	奉天	承德	1	1	...	...	7	...	1	331	430	2	.....	20475	...	50	...	2580.00	90.00	.....	.....
Ashiho	阿石河	吉林	阿石河	1	1	...	...	2	...	...	...	40	2	.....	2500	...	4	...	1000.00	.....	.....	.....
Total.....	...	...	...	4	3	...	...	13	...	2	431	510	5	.....	29575	...	84	...	4431.00	90.00	.....	.....

THE IRISH PRESBYTERIAN MISSION.

Manchuria.

In this field of missionary enterprise we occupy *five* European centres, that is, five centres where foreign missionaries are located. These are as follows in the order of time in which they were established:—

(1.) The port of *Newchwang* or *Ying-k'ou*, 營口 (to be distinguished from Newchwang 牛庄 proper, which is 90 *li* from the port.)

The work of Christian Protestant missions was begun in Manchuria by the Rev. Wm. Burns at the port of Newchwang in the year 1868. In the following year, after the death of Mr. Burns, two missionaries were appointed by the Irish Presbyterian Church to take up and carry on this work. These were the Rev. Hugh Waddel and Dr. Joseph M. Hunter. In the year 1874 Rev. James Carson was appointed and sent out to be the colleague of Dr. Hunter; Mr. Waddel having previously returned to Ireland on account of ill-health.

The district embraced in the Newchwang circuit extends on the south to Port Arthur, 旅順口, and on the north for about 200 *li*. Rev. John Keers is at present in charge.

(2.) *Chin-chow*, 錦州 (350 *li* west of Newchwang). In the year 1885 a chapel was opened for the first time in Chin-chow by the Rev. W. W. Shaw. In 1891 Dr. T. L. Brander went there to live and carry on medical work. The following year Rev. W. Hunter joined him; also Miss Nicholson, Zenana lady, who has a girls' school and works among the women. The Chin-chow district extends almost to Shan-hai-kwan (山海關) in one direction, and in the opposite to Kwung-ning.

(3.) *Moukden* (or Sheng-ching, 盛京). In the year 1887 Rev. T. C. Fulton took up his residence here, shortly afterwards opening a chapel in the west side of the city. His work, however, lies west and north-west of the city in a district extending several hundred *li* and stretching into Mongolia.

Principal towns embraced are:—

Shin-min-t'un (新民屯), Fa-k'uh-mên (法庫門), Chin-chia-t'un and Chêng-chia-t'un with interjacent villages.

(4.) *Chang-ch'un-fuh*, 長春府 (or Kwan-ch'êng-tze) in the province of Kirin.

In 1889 the city just mentioned was occupied by the Rev. J. Carson and Dr. J. A. Greig taking up their residence there. Previous to this it was worked by native agents under the superintendence of Mr. Fulton, who visited it from time to time.

Several towns lying north, south, east and west of the city are worked from this centre, and chapels have either been opened or are being opened this year. This is especially so of the west and north-east in the towns of Fuh-miu-fuh, 撫民府 (local name Kuh-yü-shuh), Wuh-chang-t'ing (武昌廳) and Shan-hoa-t'un (山河屯), where a prosperous work is going on.

At present Rev. W. H. Gillespie and Dr. R. J. Gordon are in charge.

(5.) *City of Kirin* (吉林).

It is now upwards of ten years since Dr. Hunter was appointed by our Board to take up his residence in Kirin and begin medical mission work. Since then much attention has been bestowed upon the city by our Church; frequent visits were paid by Mr. Carson, latterly also in the company of Dr. Greig, and repeated attempts made to rent premises.

Eventually Dr. Greig succeeded after strenuous efforts in renting a house for a dispensary; then after that a dwelling house, and finally in January, 1893, moved into the city of Kirin from Kwan-ch'êng-tze with his family. At present he is carrying on a prosperous work in both departments of effort—medical and evangelistic. This year will probably see a clerical colleague appointed.

JAMES CARSON.

Statistics of the Irish Presbyterian Mission in Feng-t'ien and Kirin Provinces of Manchuria.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.													
				Foreign.	Native.	For.	Native.					For.	Nat.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Converts in 1893.*		No. of Adults baptised in 1893.†	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.				Male.	Female.								
Manchuria.																									
Moukden 盛京		瀋陽	1889	...	...	1	2	...	1	...	...	...	...	...	...	...	68		...	...	...	.....	...	...	...	.....
Chinchow.		新民廳	1888																						
奉天省		路家屯	1892	...	...	...	3	1	...	3	1	...	...	...	...	...	262		...	...	...	.....	...	...	...	.....
		法庫門	1890	...	...	...	2	...	...	1	...	...	...	...	...	...										
		顧家房身	1891	...	...	...	1	...	...	...	...	...	...	...	...	...	137		...	...	...	.....	...	...	...	.....
		廣寧縣	1890	...	...	...	2	1	...	1	1	...	...	...	...	...	73		...	...	...	.....	...	...	...	.....
吉林省		金家屯	1891	...	...	...	...	...	...	...	...	...	...	...	...	...	24		...	...	...	.....	...	...	...	.....
長春府		鄭家屯	1892	...	...	...	...	...	...	...	...	...	...	...	...	...	15		...	..	...	.....	...	...	...	.....
			Total	7	...	1	10	2	1	5	2	...	...	...	...	...	379	306†	...	...	126	.....	...	...	...	$292.25

* Members and Communicants. † Probably includes children.

Statistics of the Medical Work in Kirin.

Medical Man, Foreign	1
Chinese Assistants	2
Hospital	1
Patients in Hospital during 1893	45
„ seen at their Homes during 1893	82
Dispensary	1
No. of Distinct Patients seen in Dispensary during 1893	1,910
„ Visits paid by Patients to Dispensary during 1893	3,060
Major Operations	39
Minor „	80

CHURCH OF SCOTLAND MISSION.

Ichang.

CHURCH of Scotland Mission at Ichang began in 1877. Rev. J. Cockburn founded the Mission. With him came three colporteurs, and the same year came Dr. Macfarlane. The colporteurs and Dr. Macfarlane soon left the Mission.

Rev. A. Dowsley came later after a few years; he also left in 1887. Then Dr. MacDonald came and left in two years. March, 1890, Rev. W. Deans arrived, and in Dec. of same year Dr. Wm. Pirie.

The riot of September, 1891, forced the missionaries to leave for a time. The native Christians remained steadfast, and the native preachers kept up sundry services.

April, 1893, Rev. J. Cockburn, owing to family illness, had to go home.

August, 1893, Dr. Wm. Pirie died.

Medical work was prospering. There was good dispensary work and several patients in hospital when Dr. Pirie died. Owing to such changes Mission work is not so successful as might be. At present only one foreign agent is in field. Work necessarily suffering. More men and more concentration of effort to special branches of work needed. At present, 1894, the work carried on is as follows:—

Two chapels for **evangelistic work among masses.** Good attendances and several enquirers. Country work formerly good, in abeyance at present.

Mission work among native Christians. Two services on Sundays. Prayer meetings on Mondays. At Chinese New Year a week of prayer. Members subscribe for help of poorer members not yet able to support their own pastors or assist directly in mission work.

Schools are well attended. We are in need of foreign agent to take up school work. Both native and Christian books are studied.

There is constant selling of Scriptures and tracts in chapels and occasionally on street.

Report necessarily condensed, owing to lack of workers. Have hopes of new agents this year, when both scholastic, evangelistic and medical work will be revived.

WM. DEANS.

Statistics of the Church of Scotland Mission in Hupeh Province.

Date of Commencement		1877
Foreign Ordained Agent		1
Native Unordained Preachers		3
„ „ School Teachers, Male		2
„ „ „ „ Female		1
„ „ Bible Women		2
Organized Church		1
Communicants, Male	64	81
„ Female	17	
Adults baptised in 1893		9
Child „ „		1
Enquirers „		9
Native Christian Contributions in 1893 ...		Cash 20,000

Church of Scotland Mission Educational Work in Hupeh Province.

For Males.

Primary Schools	2
Day Scholars	92
Chinese Teachers	2

For Females.

Primary School	1
Day Scholars	29
Chinese Teacher	1

ENGLISH WESLEYAN MISSION.

Canton Province.

Introducion.

It was late in the present century before the Wesleyan Missionary Society was represented in China. Strange that the successors of him who called the world his parish should have delayed so long before penetrating to Eastern Asia. But stranger still is the fact that the beginning of Wesleyan Missions in the Middle Kingdom was in no sense due to the action of the Methodist Church. So far then the thousand voices of China's dire spiritual needs had met with no response from the Methodist Church. But when the multitude had not wherewith to supply their wants and the disciples could do nothing to help them, the careful provision of a lad became in the Master's hands the means of mercy and blessing to the perishing thousands. The story of George Piercy and his self-denying, heroic efforts in the foundation of Wesleyan Missions in China in 1852 deserves an honourable place in the annals of the history of missions in this country.

I. *The Field.*

From the accompanying sketch map the best idea can be formed of the area of the Canton province which is worked by the Wesleyan Missionary Society. Work is carried on from **six centres:—**

1. *Canton* (羊城). Canton is the head-quarters of the mission. This city is 90 miles north of Hongkong, and is situated on the Pearl River (西 or 珠江). In size it is scarcely inferior to Peking, and the population of city and suburbs in 1895 was 590,000, in which there are two males for each female. If Honam and boat population are included, then the population would be about a million. Side by side with many evidences of advance, such as arsenals, naval schools, a mint said to be the largest in the world, and many other innovations, there still exists a **deeply-rooted conservative spirit.** The experience of the last fifty years of close contact with foreigners has not diminished to any appreciable extent the overweening conceit of the natives or their suspicion and hatred of the outside world. This is the spirit which has proved one of the chief obstacles to the spread of Christianity.

In the city of Canton we have one Church and three **preaching halls.** From these, for the last forty years has "sounded out the Word of the Lord." The Christians are organized into a self-support-

g Church under the care of a native minister. It is not a small ıtter that they, impressed with the slow progress of Christianity the city, are devising means for an aggressive "forward move- ɔnt." One member has conditionally offered **two thousand (2,000)** ɜls towards this object. In the east end of the city is our **ɔological school**, and in course of erection a building which will ɜwer the double purpose of a **boarding-school for girls** and a **ıining home for Bible women** and school-mistresses.

2. *Hongkong.* In the British colony our work is mostly **ıcational**. In our ten schools there are 545 boys and girls ɜeiving regular Christian instruction. The government grant ɜufficient to cover the expense of carrying on these schools.

The native Church is under the charge of a native minister. e time for public preaching is confined to the evening.

3. *K'ai-long* (開埠), in Heung-shan county (香山縣). The ɜung-shan district was the first part of China that had intercourse th the West. On its southern extremity, forty miles west of ɔngkong, is the celebrated Portuguese colony of Macao. In and und about Macao there are many Roman Catholics. The other ,rt of the county has been neglected by Protestant missionaries. ır mission centre is the village of *K'ai-long*, where we have a **lf-supporting** native evangelist, the fruit of mission work among ıinese in America. This man has at his own cost built a house, ırt of which is used for mission purposes. Here is one of the two ıristian **boys' schools** in the county, and besides these and the rls' school we know of no other Christian schools in the whole Heung-shan county.

During the short time this mission has been in existence a ımber of baptisms have taken place. That fact, and the more ıan usual friendly disposition of the people, call for greater ɜertions on their behalf.

4. *Fat-shan* (佛山). Fourteen miles from Canton is Fatshan, ne of the largest unwalled towns in China. It contains probably **alf a million souls**. Colporteurs were the pioneers of our work in ıis great city. Some of the external signs of progress are: (*a*) he native Church, built according to Chinese architecture, (*b*) esidences for the missionaries, (*c*) A preaching-hall, (*d*) A hospital. s Fat-shan has had the bad notoriety of fierce and bitter pposition to Christianity, so it is fitting that considerable success as eventually crowned the preaching of the Gospel. Our **first self-** **ıpporting** Church was established in Fat-shan. In one of the chief reets is a **public reading room**, well supplied with Christian oks. The idea and the main part of the expense were **supplied by** **e of the native Christians.**

At *Sam-chau* (三 洲), one of out-stations, is a humble little mission **Church erected by a Christian native.**

5. *San-ui* (新 會). San-ui is the general name for all our mission work in the S. W. of the province. It includes the **four counties** of 新會, 開平, 恩平, 新寧. These counties supplied the bulk of the emigrants to America.

San-ui city (新 會) is 80 miles S. W. of Canton. The population is not less than sixty thousand. We owe the site of our Church to the self-sacrifice of one of our members.

Kun-t'in (官 田), near San-ui, boasts a little Church, built principally by the gifts of the members.

Shui-kau (水 口). Twenty miles west of San-ui is Shui-kau, with a population of 25,000. The mission Church destroyed by a mob in 1884 was restored in 1886.

Chek-hom (赤 墈) is the scene of the labours of a **converted opium smoker** of twenty-three years' standing. He has done a noble work among the people of his town and neighbourhood.

San-ning (新 寧). The mission Church and preacher's house in San-ning show the interest converted Chinamen in America feel in their own people living in heathen darkness.

6. *The North River Hakka Mission*, with head-quarters in the prefectural city of *Shiu-chau Fu* (韶 州 府), 275 miles north of Canton, was first commenced in the year 1878. Beginning with the city of Shiu-chau, where the foreign missionaries have resided, the work has gradually spread over a large part of the prefecture.

Ying-tak (英 德) is a county town about half way between Canton and Shiu-chau city.

There are four mission stations in the Ying-tak district. One of these is *Mong-fu-kong* (望 夫 崗), where very remarkable success has attended the labours of God's servants. In every part of the prefecture there are signs of progress; one Church was built by the natives, and they have assisted largely in the erection of four others, spending **at least $600.00**, a very large sum for the people who are very poor.

In fourteen years **four hundred adults** have been baptized and five mission Churches built. Two pastors are supported by the native Church, and the fact that all the others are steadily advancing to the same goal encourages the hope that the existence and continuance of Christianity is now no longer, humanly speaking, wholly dependent on help from the outside or the presence of the foreign missionary;—a state of things which is of course the end and aim of all missionary work.

2. *Methods of Mission Work.*

From the above short account of the 'field' it will be apparent that the main strength of the mission has been given to what might be called purely evangelistic work. Vast numbers of men have heard the Gospel message from the lips of our missionaries and native preachers. That work has still the first place. Among other branches of our work may be mentioned :—

Educational.—Day-schools for boys and girls. In connection with this department it may be of interest to mention that many of the leading men in the ranks of our native preachers are the fruits of our schools.

Girls' Schools. Mrs. Piercy, the wife of the Rev. G. Piercy, opened the **first girls' school** in Canton in 1854. Not to speak of the large number who in these schools have heard words of salvation, an indirect result has been the opening of many native girls' schools. The same lady also initiated a **boarding-school** for the training of Christian women. The latter did not continue long, but the idea has survived, and now it is taking a permanent form in the girls' boarding-school almost ready for opening. For this scheme one of the native Christian women **gave $400.00** (four hundred dollars.)

Theological Institution. This department, second to none in importance, is only a recent foundation. In it men are trained for the work of **preachers** and **school masters.** The nucleus of the fund by which this school was built was given by a native Christian in memory of a son whom he had dedicated to the Lord's service. There is a **second establishment** in connection with the North River **Hakka** Mission for the training of Hakka-speaking students.

3. *Literary Work.*

The following works have been written or translated by Wesleyan missionaries in Canton :—

The Pilgrim's Progress (Cantonese colloquial).	The Rev.		Geo. Percy.
A Hymn Book.	,,	,,	,,
Book of Common Prayer.	,,	,,	,,
The Psalms (Cantonese colloquial).	,,	,,	,,
A Commentary on Romans (part).	,,	,,	S. Whitehead.
A Commentary on II Corinthians.	,,	,,	F. J. Masters.
A Life of Christ.	,,	,,	T. G. Selby.
A Commentary on the Revelation of St. John.	,,	,,	C. Bone.
A Four Character (Christian) *Classic.*	,,	,,	G. Hargreaves.
Also some pamphlets bearing on *Church Organization* and establishment.	,,	,,	L. G. Tope.

4. *Medical Work.*

In 1881 our hospital was opened in Fat-shan. Words cannot describe the Christ-like work which has been done in the hospital during the years of its existence. It has proved a pool of Siloam to a very great company of sick folk. In many cases carried there by their friends, they have gone away carrying their beds. Speaking of the first ten years' work, the doctor in charge says: "We have treated over 40,000 patients; the lives of 200 mothers have been saved." "Our cases include 700 lepers; no fewer than 358 victims of the opium habit have been treated as in-patients."

"The policy which has guided the management of the hospital has been to secure a sufficient amount of **fees from the rich** to defray the cost of the **gratuitous treatment of the poor.** This plan has succeeded admirably, and the Fat-shan hospital was **one of the first self-supporting hospitals in China.**

5. *Results.*

It would be wonderful indeed if we could accurately tabulate the result of the last forty years of sowing. Some little we know, but the greater part we shall never know till the day declare it.

Four self-supporting Churches, and a number of others partially self-supporting, are unmistakeable signs that the truth has laid hold on many hearts. Let it be remembered that the founder of this mission is still alive and in active service, that during his life-time all the initial difficulties have been overcome, and that to-day there exists a vigorous native Church with native ministers financially independent of the home Churches. In consideration of these infallible proofs of the presence and blessing of the Lord of the Harvest we thank God and take courage.

W. BRIDIE.

The Hankow Central China Mission.

IN common with other missionary societies then labouring in China, the Wesleyan Mission, hitherto confined to the Canton province, heard in the ratification of the Tientsin treaty the call to push forward into Inland China. The Central China Mission is the response to that call.

It now occupies 5 out of the 10 prefectures of the Hupeh province, and is known as "*The Wuchang District*" of the Wesleyan Mission. It was **commenced in the year 1862,** when the Rev. Josiah Cox settled in Hankow, purchased premises on the principal

street, 2 miles up the river Han, opened a chapel and began preaching. He was joined in 1864 by Dr. F. Porter Smith, who during that year commenced the **first medical mission in Central China.**

Since that time the growth of the mission has been slow but sure, branching out in various directions year after year as the Lord has opened the way. Sometimes by the evangelistic energy of the missionary, native or foreign, who has been led on into new and unoccupied fields; sometimes an apparent need, awakening earnest prayer, has developed new departments of service; not infrequently a new thought has come, small as a grain of mustard seed, and by fostering care has grown into an important and fruitful auxiliary.

In Hankow itself the preaching of the Gospel has been persistently continued for the last 30 years, and with the exception of a 7 years' break, medical work too has been carried on during that period. There is both a **men's and women's hospital,** the former under the care of Dr. Hodge, the latter, till her return to England, under that of Miss Sugden. Out-stations have been opened, two up the River Han at *Tsai-tien* and *Han-ch'wan*, one down the River Yangtze near *Yang-lo*. Converts have been gathered in all three. To follow the growth of the Mission:—

1. **Wuchang,** the capital of the province, was entered in 1867. The London Mission had two years previously secured a foot-hold in a retired street, but it was reserved for the Wesleyan Mission to open the first chapel on the principal thoroughfare of the city. Here the Gospel has been preached for 25 years, and a Church has been gathered in, which now has an ordained native pastor.

The hope of winning some of higher classes to Christ suggested the establishment of a **high school,** and 10 years ago the Rev. W. T. A. Barber, M.A., was led to offer for this work. In the teeth of difficulties, which would have daunted many men, he succeeded in raising a school of 30 paying pupils, but family affliction compelled his return to England; the school, however, though suffering somewhat in consequence, still holds on its way.

2. The next offshoot from the original stock was **Han-yang,** where a chapel was opened outside the West Gate by the Rev. W. Scarborough in the year 1867.

From the years 1870 to 1880 both the Wesleyan and London Missions were working in close proximity, but mutual consultation led to the apportionment of this city to the Wesleyan Mission, which has continued the city work ever since, though not with much marked success.

3. **Colportage work** was early taken up by the Mission. Impressed with the need of *Tract* as well as Bible distribution, a special colporteur was engaged, and in the course of his travels he visited

most of the S. E. counties of Hupeh. His work led to the opening of **Kwang-chi** and **Wu-sueh**. In this district the Roman Catholics had been at work for years, and their influence was felt in the too rapid and superficial character of the early work and the consequent reaction of after days.

Here again, in the first instance, two missions were at work—the Methodist Episcopal from Kiukiang and the Wesleyan Mission from Wuchang; but mutual deliberation again decided in favour of the Wesleyan Mission, and the American brethren confined their work to the south of the river. The first station, Li-mung-ch'iao was abandoned in favour of the district city, and *Kwang-chi* and *Wu-sueh* have continued the chief centres of this branch. **Chapels schools and foreign residences** have been erected, and in both towns the Gospel is daily preached. In connexion with the former, the conversion of Mr. Liu Tsow-yuin led to the opening of a station at his home in the Tai-tung-shiang, 15 miles E. of Kwang-chi, and the erection of a chapel there. In connexion with the latter, one of the most **serious riots** that has occurred in China took place on June 5th, 1891, when **Mr. Argent**, a lay missionary, and Mr. Green, a Customs officer, were cruelly **murdered**, &c., &c.

Other out-stations have been opened at Lung-ping and Chi-tsow, where "*Joyful News Evangelists*" are now stationed.

4. A second fruit of colportage work is the opening of *Teh-ngan*, a Fu city 100 miles N. W. of Hankow. Here again the visit of a native evangelist resulted in an invitation to the foreign missionary. This was accepted in 1881 by the Rev. J. W. Brewer; since that time progress has been steady, but by no means uninterrupted. **Three waves of riotous persecution** have swept over the city work. Official opposition has been more bitter here than in any other of the Wesleyan Mission stations, but marked answers to prayer, providential interpositions and opportune consular aid, have tided us over these difficulties, and in spite of them the work has both deepened and expanded. The hospital of the **Central China La.** Mission, established 6 years ago in Teh-ngan, together with the continuous preaching of the Gospel, has largely aided in allaying prejudice and been the means of opening up the surrounding counties of *Yuin-mung*, *Sui-tsow* and *Yin-ts'eng*; though in each case it is in the villages that the work has spread, rather than in the towns.

5. The inadequacy of the Wesleyan Mission to supply workers for the vast unevangelized area of Hupeh, led to the formation of a **lay mission for Central China** in the year 1885. By means of this agency two new centres of work have been opened,—the hospital in Teh-ngan established, and a **school for the blind** commenced in Hankow. The primary aim of this Mission was aggression

Its evangelists were to work **outside existing boundaries.** This plan has been faithfully adhered to, and a little Church in the **Ta-ye** county, with a chapel erected by the native Christians at their own cost, are some of the seals to this ministry. In the prefectural city of *Ngan-luh Fu*, 250 miles up the River Han, a native house has been rented and fitted up for residence, but none have as yet been received into Church fellowship.

The **blind school** in Hankow is under foreign superintendence, and has an **industrial department.** The Braille system has been adapted to the Hankow dialect by a very simple and very Chinese plan of marking the initial and final sounds with the Braille points. There are only 10 boys in the school at present.

6. **Women's work** has not been altogether neglected. The "**Ladies'** Auxiliary" of the Wesleyan Mission opened a station in **Hankow** in 1886, continuing and developing the school and medical **work** initiated in the first instance by the wives of the missionaries. **Two** years after that, the **women's hospital** was built as Jubilee **Memorial** of H. M. Queen Victoria's reign by the ladies of British **Methodism**, and for 6 years it has continued to render very efficient **service. Girls' day-schools** have also been opened in Hankow and **Han-yang.**

7. The missionary activity of British Methodism has found in Central China a congenial sphere. Ten laymen, known as "**Joyful News Evangelists,**" have recently come out in connexion with the movement founded by the Rev. Thos. Champness, and have aided missionaries of the parent society in their ordinary circuit work. These are the chief stages in the progress of the work of the Wesleyan mission, though this account would be incomplete without some reference to the "**Central China Prayer Union,**" which now has a membership of 700 or 800 friends, who daily intercede before God on behalf of the work of the mission.

DAVID HILL.

458704

Statistics of the Wesleyan Mission in Hupeh Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)									The Native Church.								Sunday Schools.			
						Male.						Female.															
				Foreign.	Native.	For.	Native.					For.	Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	Communicants in Jan., 1894.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Wuchang	武昌府		1867	2	1	...	...	3	1	...	1	...	...	...	1	1	...	1	54	32	12	3	7	35.00	...	...	...	$35.00
Hankow	漢鮮府	Ts'aitien	1862	3	...	3	...	4	5	...	...	...	1	...	2	4	...	1	175	75	...	...	...	70.00	...	...	...	70.00
Hanyang	,,	Yangho	1867																									
Hanchu'an	,,		1881																									
Tehngan	德安府	T'angshientsen, Suitsow	1881	1	...	3	2	1	1	...	...	...	1	...	1	2	...	2	51	16	7	4	34	42.00	...	...	...	42.00
Shinch'iensz	,,	Lianghok'eu, Yintsen-	1887	...	...	1	1	...	...	...	...	...	...	...	...	2	1	1	28	13	9	1						
Kwangchi	黃州府	Taitunghiang ....[hsien	1872	1	...	...	1	1	1	...	...	...	...	1	2	2	...	1	26	21			15					
Wusueh	,,	Shinkwoh	1872	1	...	...	1	...	1	...	...	2	...	...	...	2	...	1	14	10	2	1	15	51.50	...	...	...	51.50
Lungping	,,		1874	...	...	2	1	1	1	...	...	...	...	...	...	1	...	1	6	...		...	5					
Chitsow	,,	Tsenkiawan	1881	...	...	2	1	1	1	...	...	...	...	...	...	1	...	1	7	3	3	...	8					
Kwangszkang	武昌府	Tayeshien	1890	2	...	2	1	...	...	2	...	...	...	...	...	1	...	1	53	10	13	1	22	2.50	...	...	...	2.50
Nganluhfu	安陸府		1891	...	...	2	1	...	1	...	...	...	...	...	...	...	...	...	4	3	...	...	7					

Statistics of the Wesleyan Mission in the Canton Province.

			1852																								
Canton	廣州 雷禹 南海	K'ailong (Heungshan)	1888	2	...	...	6	2	2	1	...	1	1	3	6	2	2	...	152	80	22	9	16	$400.00	8	193	8	
		Sanui	1872																								
		Kunt'in	1889																								
		Shuihau	1878																								
		Utshun	1893																								
		Ch'ikhom	1888																								
		Sanning	1875																								
		Hongkong	1893	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	21	10	...	8	...	75.00	...	...	...	
Fatshan 廣州	.....	Fatshan	1863																								
		Samchau	1891	1	...	...	2	...	...	...	...	...	...	1	...	1	1	...	64	33	7	2	1	167.07	1	11	1	
南海 (*North River Hakka Mission.*)																											
		.....	1878																								1053.07
Shuichau	韶州府	Fungshup'ing	.....																								
		Pakpok	1884																								
		Mongfukong	1880																								
		Omshan	.....																								
		Tsaktong	1891																								
		Sheungtai	1886	1	...	...	8	...	...	...	...	...	...	...	...	...	...	...	222	45	37	4	26	346.00	1	6	1	
		Kokong	.....																								
		Yingtak	1879																								
		Taisauling	1888																								
		Cheungshutam	1892																								
		T'itshup'ing	1894																								
		Total		4	1	...	16	2	2	1	...	1	1	4	6	3	3	...	459	168	66	23	43	$988.07	10	210	10	*1053.07
		Grand Total for Canton and Hupeh Provinces		14	2	15	25	13	14	3	1	3	3	4	11	19	4	10	877	351	112	33	156	1189.07	10	210	10	$1254.07

* $2960.00, hospital fees, not included in above statistics.

SELF-SUPPORT.—In *Hupeh Province*, 1 foreign lady, 2 foreign men and 1 native are self-supporting. In *Canton Province*, including Hongkong, there are also reported,—33 local preachers, *i.e.*, men who give part of their time to preaching without receiving any salary, and 5 men who are self-supporting or supported by the native church.

Medical Statistics of the Wesleyan Mission in Hupeh Province.

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of Visits by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	M.	F.													
Hankow	漢口	漢陽府	漢陽縣	1	...	1	*	...	...	2	256	37	4	5259	10409	1	...	...	$2682	$2650	$381	
Tehngan	德安	德安府	安陸縣	1	...	...	...	...	...	1	212	...	2	2504	.....	...	63	...	917	.....	36	
Fatshan.....	佛山	廣州府	南海	1	...	...	...	4	1	1	220	85	...	3251	3489	...	†	...	2573	.....	2960	
Total.....	...	...	...	3	...	1	...	4	1	4	688	122	6	11014	13898	1	63	...	6172	2650	3377	

Educational Statistics of the Wesleyan Mission in Kwangtung and Hupeh Provinces.

Location.		Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)							Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)							Colleges and Training Classes. (*Students generally over 19 years of age.*)							Grand Total.		Remarks.
Province.	Name of Place.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
	For Males.																											
廣東	Canton	3	...	64	...	3	...	...	10	...	...	...	...	...	...	...	...	2	12	...	1	2	...	...	...	72	6	
	Hongkong	6	...	365	...	7	55	...	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	365	7	
湖北	Wuchang	1	...	23	..	1	...	...	.....	1	12	7	1	2	18	13	$480	...	...	...	...	...	...	...	...	42	4	
	Hankow	1	...	35	...	1	...	...	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	35	1	
	Têhngan	1	...	25	...	1	...	...	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	25	1	
	Hwangchow	3	..	35	..	3	...	...	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	35	3	
	For Females.																											
廣東	Canton	6	...	142	...	6	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	142	6	
	Hongkong	3	...	180	...	4	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	180	4	
湖北	Wuchang	1	...	23	...	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	23	1	
	Hankow	2	...	40	...	2	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	40	4	
	Têhngan	1	...	20	...	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	20	1	
	Hwangchow	1	...	12	...	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	12	1	
	Total	29	...	964	...	31	55	...	10	1	12	7	1	2	18	13	$480	2	12	...	1	2	...	...	...	991	39	

ENGLISH METHODIST NEW CONNEXION SOCIETY.

Tientsin.

In the year 1859 this Society appointed two married ministers to establish a mission in China under its auspices. These brethren after nearly six months' voyage reached Shanghai on the 23rd of March, 1860.

The city of Soochou had been recommended to them as a desirable centre for their new mission. Under trying circumstances two visits were made to this city, but owing to the presence of the "Tai-ping Rebels" there and in the adjacent district a settlement was found impossible.

Remaining in Shanghai until the close of the foreign war with China, when several new ports were opened by treaties, the brethren decided to open their mission in an entirely new field. **Tientsin** was chosen, and one of the brethren proceeded to this city in March, **1861**, and there rented a house. His colleague, having to wait in Shanghai for the arrival of his wife and family from England, could not join him until August of the same year. The house being in the centre of the city a small **preaching room** was opened in connection with it on a good thoroughfare and a **day-school for boys**, both of which proved attractive and useful. To these spheres of work were added **book distribution** and preaching in the temples and streets, and also periodical visits to the surrounding towns and cities and **tours** to more distant places in company with missionaries of other societies.

We removed for residence to a property purchased by the mission near to the British Settlement in October, **1862**. On this property in 1864 we built a small Church by subscriptions raised for the purpose, to be used as a place of public worship for foreign residents, known as "**Union Church.**"

In the year 1866 the mission was extended to a village in **Lao-ling Hsien**, on the north-eastern border of **Shantung**. Here the work has been greatly blessed of God, and has extended to the neighbouring counties (hsiens) of **Yang-hsin, Hai-feng, Chan-hua, Shang-ho** and other places.

In **1879 a medical missionary** was sent to Chu-chia-tsai, in Lao-ling, which led to the establishment of a hospital and a most prosperous medical work.

Early in the history of the mission attention was given to the ecial training of eligible young men for evangelistic work. But the year 1878 a commodious building for a "**training in-itution**" was erected on a site of land in the British Settlement, e funds for which were specially raised in England. Our native aff of preachers chiefly consists of men who have passed through course of theological instruction in this institution.

The opening of the **mines** and **railways** in **Tang-shan**, east of king, induced us to make periodical visits to that place for eaching the Gospel, both to natives and foreigners. And in the ar 1884 two missionaries (one a medical man) were appointed to side at that station. In connexion with it now are out-stations at **i-tai, Feng-yun** and **Jung-ping-Fu.**

Regular and constant **work amongst the women,** both in entsin and Lao-ling, has been carried on by the wives of the issionaries. Some of the women thus instructed have become eful agents in Church work.

We have also **day-schools for girls,** under native female achers, but superintended by the wives of missionaries.

A boarding-school for the Christian and **industrial training girls** was established in the year 1889, but owing to the lady incipal being obliged to return to England from failure of health is department has been temporarily suspended.

Our mission in North-China is divided into three circuits, named IENTSIN, SHANTUNG, K'AI-P'ING.

The missionaries now connected with the mission, with the ates of their arrival in China, are as follows :—

Name.	*Date of Arrival.*	*Remarks.*
J. Innocent and family	1860	
J. Robinson do.	1877	
G. T. Candlin do.	1878	
J. Hinds do.	1879	
F. B. Turner do.	1887	
Dr. W. W. Shrubshall	1888	Absent on furlough.
Dr. F. W. Marshall and family	1891	
J. K. Robson	1891	Absent.
Dr. J. R. Wilde	1894	

The mission hospital in Lao-ling is under the care of F. W. larshall, L R.C.P. & S. (Ed).

The medical work at T'ang-shan is at present in charge of . R. Wilde, M.D.

J. INNOCENT.

Statistics of the English Methodist New Connexion Mission in Chili and Shangtung Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.									Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.																
				Foreign.	Native.	For.	Native.					For.	Nat.			No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Converts in 1893.		No. of Adults baptised in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
						Physicians.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.								
Tientsin 天津	天津	3	1861	2	...	...	5	6	1	...	...	...	...	1	1	1	...	...	114	14	...	9	$135.00	1	30	...	$135.00
Chuchiatsai 朱家寨	武定府 樂陵縣 濟南	35	1866	3	...	1	25	19	...	3	...	...	...	5	2	9	..	...	1296	142	31	300	46.00	...	...	...	46.00
T'angsan 唐山	永平 灤州	6	1883	1	...	1	6	4	...	2	...	...	...	...	...	1	...	...	116	30	1	60	21.30	1	15	...	21.30
		Total.....		6	...	2	36	29	1	5	...	...	...	6	3	11	...	...	1526	186	32	369	202.30	2	45	...	$202.30

ENGLISH METHODIST FREE CHURCH MISSION.

Ningpo and Wenchow.

Mr. Fuller and family reached Ningpo in October, 1864, to start this mission; he set to work to prepare the way for future usefulness when he had acquired the language, but he had much affliction in his family, and his studies were continued most strenuously and under great family and personal sickness. Mr. Fuller began work by opening a **dispensary** for Chinese, and he had a good share of success. Unfortunately his own health became most seriously impaired, and with much regret he left Ningpo in the summer of 1868, settling in Chefoo till he died in 1894.

Mr. and Mrs. Mara had joined Mr. Fuller in August, 1865, and they continued the work that Mr. Fuller had commenced until August, 1869, when they were compelled to go to England through ill-health.

In the meantime Mr. Galpin had been sent out, and reached Ningpo in January, 1868. After Mr. Mara's return home Mr. Galpin was left alone on the station for five years, until August, 1874, when Mr. Swallow arrived. For **twenty years** Messrs. Galpin and Swallow have been working in Ningpo with the assistance of a few native helpers; their hearts have now been cheered by the arrival of a third colleague in 1894—Mr. Woolfenden.

The **Wenchow** branch of the mission was commenced in 1878 by Mr. Exley, who worked hard and successfully for some time, but he became seriously ill in 1881, and to our deep regret he died in June of that year.

The Wenchow mission was worked from Ningpo for a year until Mr. Soothill came in November, 1882. He took charge as soon as possible, and after nine years' work alone, he was joined in 1892 by Mr. Heywood, and in January, 1894, the Wenchow staff was reinforced by the arrival of Mr. Hogg, M.B., as medical missionary.

The chief work of the mission has been **evangelistic**; the small number of workers has prevented the mission from undertaking much educational or literary work. The evangelistic work has been successful, and a large district is now visited, and at present there are some **nine hundred members**, not including children or adherents.

A few day-schools are open, and from the first there have been at least two, and sometimes more schools; but our great need of trained teachers has prevented extension on this line.

In the year 1880 the mission began a **boarding-school** in Ningpo with the object of training day-school teachers; ten boys were

selected from the Christians, but only two were able to complete the course; the others dropped out, owing chiefly to lack of ability. In a small mission with a limited membership it is not easy to gather a large number of clever boys; we have suffered from this lack.

The mission is greatly indebted to a number of earnest Christians for their willing work as evangelists **without pay**, in most cases actual travelling expenses being allowed.

Being convinced of the value of **medical work**, Mr. Swallow has qualified himself to practice medicine, and is doing a good work in Ningpo and in the country.

The Wenchow mission has also a medical missionary.

Dr. Swallow endeavors to make the hospital **self-supporting**; he does not draw money from the mission funds. Last year he received and spent on his hospital and dispensary about **eleven hundred dollars.**

The Ningpo mission has now a **boarding-school** with about twenty scholars; the object is to train **teachers** to conduct day-schools; the study of **English** has been added this year.

In Ningpo city there is a chapel large enough to accommodate five hundred people, and two smaller foreign buildings outside the city.

Some of the country work is conducted on premises bought or rented by the mission, but a few places are supplied by the Chinese free of charge. On the whole, the members work well, and the recent organization of **Endeavor Societies** promises to be very helpful.

Mr. Woolfenden has commenced a **Bible class in English** for young men, held in Ningpo city on Sunday afternoons; the attendance is very promising; the pupils also attend a Chinese service at the close of the Bible class.

Miss Milligan, as an **honorary missionary**, is very useful in evangelistic and other work, chiefly in the country, and the Misses Hopwood have a meeting for women only in the city of Ningpo on Sunday afternoons.

Although the Mission Board have not been able to send out and support any unmarried women to work, this lack has been largely met by the constant and willing work of the **missionaries' wives.** They have trained girls and taught women, and in many ways rendered valuable assistance.

I ought to state that in November, 1872, the **U. P. Mission of Scotland**, having decided to discontinue their work in Ningpo and to concentrate their forces in the north, transferred to our mission two stations and twenty converts, the result of a medical and evangelistic mission carried on in Ningpo by Dr. John Parker, who was assisted for a time by Mr. Nicols.

F. GALPIN.

Statistics of the English Methodist Free Church Mission in Chekiang Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.							Sunday Schools.			
						Male.					Female.						No. of Communicants in 1894.								
				Foreign.	Native.	For.	Native.				For.	Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.			No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Ningpo	寧波府 鄞縣	18	1864	2	5	...	10	2	1	5	1	...	...	...	...	13	1	12	576		130	22	90	$180	3	64	4	230.00
Wenchow	溫州府 永嘉縣	31	1878	2	8	...	25	3	2	2	1	...	...	1	...	32	...	8	420		113	...	350	104	2	37	3	210.66
		Total		4	13	...	35	5	3	7	2	...	...	1	...	45	1	20	996		243	22	440	284	5	101	7	440.66

Note.—Self-supporting, one foreign lady.

Educational Statistics of the English Free Methodist Mission in Chekiang Province.

Ningpo.

Primary Schools	3
Boarders	18
Day Scholars	40
Foreign Teachers	2
Chinese „	3
No. of those who pay for Education	18
Total Fees raised from all the Pupils	$105

Wenchow.

Primary Schools	2
Day Scholars	37
Foreign Teacher	1
Chinese „	3

THE CHINA INLAND MISSION.

THE China Inland Mission was organized under this name in 1865; and is, to some extent, the continuation of an earlier work. Its founder, the Rev. J. Hudson Taylor, was sent to China in 1853 by the Chinese Evangelization Society, and worked for several years under its auspices. Subsequently he and the Rev. John Jones (also sent out by the C. E. S.) continued to work in Ningpo as unconnected missionaries, and formed a small Church there. Early in 1860, Mr. Hudson Taylor wrote to a friend in England of the need for further help; and returning home himself, sent out in 1862 Mr. Jas. Meadows (now senior member of the C. I. M.) and his young wife. Later, several other missionaries were sent out, among whom was Mr. J. W. Stevenson, now Deputy Director of the Mission. A detailed account of the inception and formation of the Mission will be found in "The Story of the China Inland Mission."*

Some of the distinctive features of the Mission are as follows:—

I. That it is pan-denominational and international. The workers are members of all the leading denominations of Christians; and have come out from the United Kingdom of Great Britain and Ireland, from Finland, Sweden, Norway, Denmark, Germany and Switzerland, from the United States and Canada, from four of the Australian Colonies, Tasmania and New Zealand.

II. That the workers have no guaranteed salary, but trust only in the Lord, whom they serve, to supply their needs.

III. That no personal solicitation or collection of funds is made or authorized by the Mission, voluntary contributions alone being received; to which may be added, that the names of donors are never published, but each receives a dated and numbered receipt by which he can trace his own contribution into the list of donations, and thence into the annually published accounts.

IV. That the direction of the work in the field is carried on not by home committees but by missionary Directors, advised by a council of senior and experienced missionaries, who, as superintendents of the work in various provinces, help and guide those who have less experience.

* The Story of the C. I. M. can be procured in various countries at the offices of the Mission; or through the publishers, Messrs. Morgan & Scott, London, England.

V. That all the operations of the Mission are systematic and methodical; and are in accordance with, and integral parts of, one general and comprehensive plan for the evangelization of the whole of China; the aim of the Mission being not to secure in a short time the largest number of converts for the C. I. M. from a limited area, but to bring about in the shortest time the evangelization of the whole empire, regarding it as of secondary importance by whom the sheaves may be garnered. Thus in occupying a new province the first station, if practicable, is opened in the capital; though it is well known that this is the most difficult place in the province in which to gather a Church. The next step is, if possible, to open stations in the prefectural cities, then in subordinate ones; leaving, as a rule, places of less importance to be occupied later on. If the staff thus needed were to be concentrated in a country district a larger number of converts might be expected in a few years; but the influence of these country Christians would not be likely to extend beyond the boundaries of their own villages. By the before mentioned plan centres are opened from which the Gospel may be diffused throughout the whole extent of a province.

Development.

In carrying out the plan of the Mission, which includes the stages of (1) planting, (2) extending and (3) developing the extended work, much time and labour have necessarily been expended in laying the foundations, a laborious and expensive kind of work, which while essential to the rearing of the superstructure presents no visible results. It was necessary to explore China from a missionary point of view, but while exploring it widespread evangelistic work and colportage was done in nearly all the provinces, and also in parts of Manchuria, Mongolia, Sin-kiang as far west as Kuldja, Eastern Thibet and Upper Burmah. Following this up stations were opened on the plan mentioned above in the twelve capitals of eleven provinces,* as well as in subordinate cities. In three other provinces work was begun, though not in the capitals and at the close of the year 1893, 123 stations in fourteen provinces had resident C. I. M. missionaries in them; 105 out-stations were occupied by native helpers; and many other places were being worked by resident native Christians not in the employ of the Mission. From these centres the surrounding districts are visited as far as circumstances permit.

* Including Su-chow and Nanking, both in the province of KIANG-SU. From these cities and some others the Mission, after gathering a few Christians, retired to occupy more needy places, when missionaries of other societies commenced work in them.

The work thus summarized has taken nearly thirty years, for the embryo mission was organized in England in 1863, though the first C. I. M. party (the "*Lammermuir* party") only reached Hang-chow about the end of 1866, and the work of the Mission practically commenced with 1867. In this review it is only possible to quote from the statistics of 1893, which show some of the results of the work of twenty-seven years, as the reports of 1894 are not yet complete.

Each of the three decades has its own distinctive feature. In the first the Mission struck its roots in China, and gained experience by opening and beginning to work stations in previously unoccupied *districts* of nearer provinces. The 2nd decade was the one of widespread itineration and exploration of the more distant *provinces*, during which the first stations were opened in all the unoccupied provinces, excepting one, KWANG-SI.* The 3rd decade, still incomplete, has been marked by development and consolidation; widespread itineration has been exchanged for methodical visitation of smaller districts around established centres, in many of which Churches have been organized, and in others the fruit is beginning to appear.

The First Decade (1865-75.)

As soon after the organization of the Mission in 1865 as practicable the first missionary party was selected, and after a short period of training it was determined that, D. V., they should sail in the spring of the following year. As the time drew near, and the funds hitherto received were only adequate to sustain the missionaries who had gone out previously, and to cover the current needs at home, a daily prayer-meeting was commenced on Feb. 6th, 1866, to pray for from £1,500 to £2,000, as might be needful to cover the cost of outfits, passages and other preliminary expenses of the work. Up to this time, since the beginning of the year, £170.8.3 had been received in unsolicitated contributions. On March 12th, a second period of a month and six days, it was found that £1,974.5.11 had been contributed in answer to daily prayer. It is interesting to compare with this a third period to April 18th, and to see that a further sum of £529 had been received, shewing that when the special needs were met, and the special prayer for funds ceased, the supply was no longer so abundant.

The "*Lammermuir* party", consisting of 17 adults and 4 children, sailed from London on May 26th, 1866, and arrived in China,

*But each of the two stations opened in HU-NAN had subsequently to be relinquished.

after a voyage of a little more than four months, to find that thoug inland China was open for purposes of travel, it was not so as t residence.

Efforts to obtain quarters in various cities and towns betwee Shanghai and Hangchow proving unsuccessful, the Mission part reached the latter city (in which several missions had recently com menced work), and after a day of fasting and prayer secured suitabl premises for their first head-quarters in the month of Novembe In the meantime Mr. Stevenson had opened Shao-hing, and Fung hwa likewise had been opened; so that including Ningpo the en of the year 1866 found the Mission possessed of four stations, all i the province of CHEH-KIANG.

During the following year, 1867, three more stations were adde in CHEH-KIANG; and in September Mr. Geo. Duncan opened th first C. I. M. station in KIANG-SU by taking up his residence i Nanking. Su-chau was occupied in March, 1868, and Yang-chau i June of the same year; while additional stations were being gained in the CHEH-KIANG province.

It was not till January, 1869, that the city of Gan-k'ing, the capital of the GAN-HWUY province, was opened; in that province fo many years no other Protestant mission commenced work. I December of the same year work was begun in Kiukiang; fro there over 100 of the cities and towns of KIANG-SI were subsequentl reached by itinerations.

No other province was entered till the middle of 1874, whe premises were rented in the city of Wu-ch'ang, the capital of th HU-PEH province, with a view to extending the work of the Missio to the nine interior provinces, all more or less occupied by Romis missionaries, but wholly unoccupied by Protestants. In the follow ing year, 1875, Mr. Stevenson, accompanied by Mr. H. Soltau, wen to Bhamo in Upper Burmah and began work there, a site havin been granted him by the King of Burmah. In the same year M Henry Taylor commenced itinerant work in the province of HO-NA and Mr. Judd paid his first visit to the anti-foreign province HU-NAN.

By this time the staff of the Mission consisted of 16 marri and 20 single missionaries, assisted by 7 ordained native pastors, evangelists, 27 colporteurs, 6 Bible women and 2 native sch masters. In the province of CHEH-KIANG 12 stations and 21 out-s tions had been opened; in KIANG-SU there were 6 stations and o stations, in GAN-HWUY 8 and in KIANG-SI 2. Thus, includ Wu-ch'ang in HU-PEH and Bhamo in Burmah, there were upwa of 50 places, where either native or foreign workers were locate

The work had been largely pioneering, nevertheless 28 Churches were already formed, and there were enquirers and baptised Christians in several other places.

The contributions from the commencement up to May 25th, 1876, amounted to £51,918.11.2, a sum which had covered all the needs and left a small balance of general funds with which to commence the 2nd decade; besides £3,700 specially contributed for work in new provinces. These funds were all received without personal solicitation or collection, but not without much prayer; often the answers came in the most striking manner, and always in time.

One instance of this, which occurred on the 24th May, 1875, may be given. The Mission had at that time no paid helpers in England. Mr. Hudson Taylor, who was then at home, was confined to his bed by an injured spine, and his wife was laid aside in the next room. Mr. Geo. King, preparing to leave for China, had assisted him with correspondence till the beginning of May; and when he was no longer able to do so Mr. Taylor had remarked to a friend, "Perhaps the Lord will lessen the correspondence for a time, unless he provides unexpected helpers." On the morning in question, friends met in Mr. Hudson Taylor's bed-room for a usual hour of prayer for China, and he remarked, "The Lord has lessened our correspondence, but this has involved lessened contributions; we must ask Him to remind some of His wealthy stewards of the need of the work." Adding up the receipts from May 4th to 24th, and finding that they came to £68.6.2, he said, "This is nearly £235 less than our average expenditure in China for three weeks. Let us remind the Lord of it!" This was done. That evening the postman brought a letter, which was found to contain a cheque for £235.7.9 to be entered "from the sale of plate." Such incidents are not uncommon in the history of the C. I. M.

Before closing the account of this decade it should be mentioned that the home work was carried on until 1872, without cost to the Mission, by W. T. Berger, Esq., the Honorary Director of the Home Department, in conjunction with whom Mr. Taylor had first founded the C. I. M. When Mr. Berger was no longer able to hold this position, Mr. Hudson Taylor, being at that time in England, resumed the home work for some months; and then formed the **London Council**, an advisory body, who also undertook the management of the home work in his absence, and whose valuable services are continued to this day.

The Second Decade (1875–85.)

The first decade as we have seen was one of *establishment;* the second was one of *extension;* and, as in all growth, the transition

was not abrupt, but gradual. None of the established work was neglected, nor were funds needed for its support withdrawn from it in favour of newer interests. An appeal for prayer had been somewhat widely circulated that God would raise up 18 men of suitable physical and spiritual qualifications for pioneering in the then unoccupied provinces. These 18 men were given. The names of two of them now gone to their reward may be mentioned here the brave Adam Dorward, so well known for his long years of work in HU-NAN; and the not less devoted Dr. J. Cameron, whose extensive journeys, almost always made on foot, took him through 17 of the 18 provinces, not to speak of his travels in Manchuria, Mongolia, Eastern Thibet and Burmah. As noted above, funds specially contributed were in hand for work in new provinces; and towards the close of the first decade some preliminary journeys had already been taken.

At the commencement of the second decade, however, a dark cloud hung over the evangelization of China. Augustus Margary had been murdered on the confines of Burmah and YUN-NAN, and a British exploring party, to which he was attached, was attacked and driven back. All attempts at negotiation failed, and, the British ambassador leaving Peking, war was imminent. Could prayer have failed? In answer to prayer men were in China preparing for pioneering work; the required funds for their enterprise were in hand; and were they now to be foiled? No! The very reverse was the case; their way was being prepared by these very difficulties. The Chefoo Convention was signed on Sept. 13th, 1876, and C. I. M. workers were thus enabled to set out at once to visit remote provinces and find the promise fulfilled, "I will go before thee and make the crooked places straight." Before the year already so far spent terminated, SHAN-SI, SHEN-SI and KAN-SUH were entered, and in the following year (1877) SI-CH'UEN and YUN-NAN were reached, the capital of KWEI-CHAU was occupied, and from it KWANG-SI was visited. During this year a remarkable walk by Mr. J. McCarthy across China took place, and one of Dr. Cameron's long journeys was commenced, which terminated in Bhamo early in 1878. The report dated May 26th, 1878, told of the missionary journeys of 20 pioneers and contained a large map,* showing the routes each had taken, which covered in the aggregate 30,000 English miles. While speaking these long journeys it may be well to mention here Mr. Stevenson's first journey of 425 English miles from Bhamo to Yung-chang in YUN-NAN. Several travellers had succeeded in passing from China to Burmah, but since the murder of Mr. Margary no one

* A reduced map giving these routes will be found on p. 266 of the 2nd vol. of "The Story of the C. I. M."

had entered China from Burmah. Mr. Stevenson left Bhamo on Nov. 18th, 1879, and reached Yung-chang Fu on Dec. 18th. After about a week's stay he returned to Bhamo, arriving on Jan. 6th, 1880. Encouraged by the friendliness of the people, and the success of this journey, he set out again in company with Mr. H. Soltau on Nov. 29th, and crossing YUN-NAN reached Ch'ung-k'ing (then the nearest mission station to Bhamo) on Feb. 22nd, 1881. This time the travellers made their way to Shanghai, whence Mr. Stevenson continued his journey by sea to Singapore and Rangoon, then up the Irawaddy to Bhamo; completing a journey of about 7,700 miles in 240 days.

These journeys were only the beginning of a more thorough survey of the unoccupied and less occupied parts of China. In many provinces every important city and town was visited, and information essential to future work was gathered; while portions of Scripture and Christian tracts were widely circulated, and the Gospel was preached from the borders of Corea to Li-t'ang and Ba-t'ang in Eastern Thibet; and from KAN-SUH to Hai-nan.

The Seventy.

The result of this widespread work was to leave the Mission very short-handed. A survey of its needs led the senior members of the Mission on November 25th, 1881, to offer prayer for seventy new workers in the years 1882-3-4, and to draw up an appeal for prayer, from which two or three paragraphs may be quoted:—

"We plead, then, with the Churches of God at home to unite with us in fervent, effectual prayer, that the Lord of the Harvest may thrust forth more labourers into His harvest in connection with every Protestant missionary society on both sides of the Atlantic.

"A careful survey of the spiritual work to which we ourselves are called, as members of the C. I. M., has led us to feel the importance of immediate and large reinforcements; and many of us are daily pleading with God in agreed prayer for forty-two additional men and twenty-eight additional women, called and sent out by Himself to assist us in carrying on and extending the work committed to our charge.

"We ask our brothers and sisters in Christ at home to join us in praying the Lord of the Harvest to thrust out this 'other seventy also.'"

This appeal was signed by seventy-seven members of the C. I. M., and called forth both prayer and reinforcements. It is not possible to say how many joined other missions; but in the years

... missionaries reached the C. I. M. The ... men and women given by God, were not ... sent for. The Lord of the Harvest reversed ... only thirty men and more than forty ... the remarkable and unexpected develop- ... which will be noted further on.

... said that, together with the prayer for the ... to send them out were also asked from ... was offered for these funds in Chefoo on ... 1st, 1882. On February 2nd an ano- ... was received at the offices of the Mission ... N., for this very object. It was sent by ... to be acknowledged with Psalm ii. 8 ("Ask ... the heathen for thine inheritance and the ... earth for thy possession") as follows :—

...	£1,000
...	1,000
...	200
...	200
...	200
...	200
...	200
	£3,000

... to notice how literally and immediately ... prayer, and led His faithful steward to ... *for himself and his family*. On Sep- ... donor sent £1,000 for *the same fund* to

...	£200
...	200
...	100
...	100
...	100
...	100
...	100
...	100
	£1,000

... this of a loving father who seeks that each ... shall have treasure in heaven. If there ... would there not be fewer unbelieving

... that seventy-six reached China in 1882- ... England in December, 1884, arrived later. ... forty additional missionaries were sent ... the well-known Cambridge band—a ... added by GOD to the seventy for ... had been offered.

One of the most noteworthy extensions of the second decade, and one fraught with far reaching issues, was that of women's work in the interior of China. In Jan. 1876, when Miss Wilson, of Kendal, sailed at her own expenses for China, there was only one unmarried C. I. M. lady in the field—Miss E. Turner, now in HO-NAN. A good many others followed Miss Wilson; and not only were stations opened for women's work in the interior of the nearer provinces but within the short space of three years, from Oct., 1878, to Dec., 1881, women had been able to enter and settle in six of the inland provinces, besides bringing the Gospel to hundreds of women in HO-NAN and HU-NAN, where permanent residence was then unattainable. The following summary of this work is worth recording:—

In Oct., 1878, Mrs. Hudson Taylor, accompanied by Miss Horne and Miss Cricknay, reached T'ai-yuen Fu, the capital of SHAN-SI.

In Nov., 1879, Mrs. Geo. King arrived at Han-chung in SHEN-SI.

In Jan., 1880, Mrs. Nicoll settled at Ch'ung-k'ing in SI-CH'UEN.

In Feb., 1880, Mrs. Geo. Clarke reached Kwei-yang, the capital of KWEI-CHAU; and Mrs. W. McCarthy and Miss Kidd started to cross HU-NAN on their way to join her.

In Jan., 1881, Mrs. Geo. Parker and Miss Wilson found a home at Tsin-chau in KAN-SUH.

In June., 1881, Mrs. G. Clarke went on from Kwei-yang to Ta-li Fu in YUN-NAN.

In March to June of the same year, 1881, a second memorable journey was made by ladies across HU-NAN, when Mrs. McCarthy returned, as Mrs. Broumton, to Kwei-yang, taking Miss Kerr with her. They were wrecked on the way, and had to stay a fortnight in one place far in the heart of the province—Lo-si-p'ing, near Kien-yang Hien—where they had great encouragement in their work amongst the women and perfect freedom of access to them.

And in Dec., 1881, Mrs. Henry Hunt, a young bride, went up to Ru-ning-Fu, her husband's station in HO-NAN, and was able to reside there for more than two months, having access to women of all classes. Disturbances occurred which necessitated her leaving, and it was some years ere women's work was again recommenced in that province. But a beginning was thus made, and Mrs. Hunt was the first to preach the Gospel to the women of HO-NAN. *

Only those who know the difficulties and trials of life far in the heart of China, and the dangers and hardships of long journeys in such a land, can fully appreciate all that these facts mean. Only those who have experienced continued loneliness, isolation and peril among the heathen, can know what those pioneer women endured. Only those who under such circumstances have faced sickness far from any medical aid, acute suffering, and even death itself, can understand what the sacrifice involved was that sealed by the first missionary-graves in far-off SHEN-SI and YUN-NAN; for on May 10th, 1881, Mrs. Geo. King was called from earthly service in Han-chung to her reward; and on Oct. 7th Mrs. G. W. Clarke fell asleep in Ta-li-Fu.

* It may be well to note that previous to the above mentioned period, on May 15th, 1876, Mrs. Gray reached Bhamo in Upper Burmah, the first lady missionary to the Yunnanese women dwelling there.

Organization.

The growth of the work in China led to much thought and prayer about the organization of the Mission. "Willing skilful" men (1 Chron. xxviii. 21) were asked from GOD for the various posts required. Superintendent missionaries were appointed for various provinces; the Rev. J. W. Stevenson was appointed Deputy Director; and a **China Council** was arranged to assist the directors in China, as the Council in London had done in home matters since 1872.

In closing the account of the second decade it will be interesting to note the position of the Mission at the beginning and end of these ten years:—

Instead of	9	unoccupied provinces	there were	**2**
„ „	52	missionaries	„ „	**225**
„ „	75	native helpers	„ „	**117**
„ „	52	stations and out-stations	„ „	**106**
„ „	28	Churches	„ „	**59**

in which there were 1,655 native communicants in fellowship.

The Third Decade (1885-1895.)

The work of this decade has been mainly one of development and consolidation. No new province has been entered, no new method of work has been introduced, but work has been subdivided; the number of missionary workers has been increased, the methodical evangelization of districts around established centres has taken the place of the widespread evangelization, which was the first need, and was all that could be undertaken at an earlier stage.

During this period the work of the Mission, which from the first has been pan-denominational, has become international. Very early in its history individual workers from Switzerland and Belgium joined the Mission; but only during the last decade have **councils been formed abroad**, through whom contingents have reached the Mission; and committees in various countries have sent missionaries to be associated with the Mission, and to work under its direction.

It has already been mentioned that at the close of the last decade arrangements were made for the formation of a China Council of senior missionaries who superintend the work in various provinces. The first session of this **Council** (now meeting **quarterly at Shanghai**) took place in Gan-king in November, 1886; and one of the most important issues of that session was the appeal for

A Hundred New Workers

for the C. I. M. to come out in the following year. Prayer was made for them; they were accepted by faith; and thanksgiving

and praise were offered for the gracious gifts GOD was about to send.

The £10,000 necessary to cover the expenses of this movement was also asked from GOD, with the particular request that this money might be specially given in large sums (in order to make the answer more apparent; and also to lighten labour in the London office,) and in addition to the ordinary income of the Mission. The annual volume of "China's Millions" for 1888 contained as its frontispiece the photos of the hundred who left England in 1887; and the report of the annual meeting held in London on May 29th, 1888, records that the income of the year 1887 had been raised from £22,000 to £33,700, of which sum £10,000 had been received in eleven contributions, varying from £500 to £2,500 in amount.

It was not a little cheering to those in China to welcome the successive bands as they arrived. Thousands of times had the prayer been sung before leaving table after meal,

> "Oh, send a hundred workers, LORD!
> Those of Thy heart and mind and choice,
> To tell Thy love both far and wide;
> So will we praise Thee and rejoice.
> And above the rest this note shall swell,
> Our JESUS hath done all things well."

And when the whole number was completed, the thanksgivings offered in anticipation for those who were coming were joyfully exchanged for praise for those who had been sent.

Training Homes.

Another far-reaching issue from the first session of the China Council was the formation of Training Homes for newly-arrived missionaries, the preparation of a *series of books* to aid in the study of the Chinese language, and the drawing up of a *course of study* in six sections to be pursued until satisfactory examinations had been passed in each. Gan-k'ing was chosen as a suitable place for the men's training-home, and the Rev. F. W. Baller was appointed to take charge of it; the existing accommodation being insufficient for the expected arrivals further premises were forthwith erected, and soon were fully occupied. Yang-chau in like manner was selected for the women's training-home, and Miss M. Murray took charge; additional room being provided there also.

New Branches.

The year 1888 brought with it another new departure. Mr. Hudson Taylor, having been invited to take part in Mr. Moody's Northfield Conventions, and in the Conference for Bible Study at Niagara-on-the-Lake, was led in a remarkable way to form an

American branch of the work. Most unexpectedly funds were give to him for the support of American workers; appeals for a few le to offers from many canditates, of whom Mr. Taylor selected fourtee and formed a provisional council, with hon. secretaries, who unde took to deal with the remaining cases. After a second visit, in th following year, a permanent council was formed, and a Mission hom was opened in Toronto. At the end of 1893 thirty-nine missionarie were working in China in connection with this branch, and number have come out since.

Providential circumstances, to which limitations of space will no allow further reference here, also led to the formation of an **Austra lasian branch** of the Mission in the year 1890. The Rev. Cha Parsons had already arrived in China, and a council had been forme in Melbourne, when Mr. Hudson Taylor and Mr. Montagu Beauchamp were able to visit the colonies, and further develo branches in Adelaide, Launceston, Tasmania, Sydney and Brisbane More recently councils have been formed in New Zealand. U to the end of 1893 the Australasian branches had thirty-six mission aries in the field.

Associates.

February and March, 1891, witnessed the arrival in Shangh of two parties of Scandinavian workers from America. These wer the outcome of the zealous and successful labours of the Rev. F Franson, whose efforts had already borne good fruit in Sweden an Germany. He had been much stimulated by some articles writte by Mr. Hudson Taylor in 1889, entitled "To Every Creature," whic appealed for 1,000 evangelists for China in connection with Protestan missions. The appeal of the Conference of 1890 for 1,000 addition men strengthened his desire to see more workers going out witho delay; and he dispatched the two contingents of 35 and 15, an formed a committee in Chicago to receive and remit to China fund from the Churches which had promised to support them. They wer welcomed with joy, as have been those who have followed ther and after suitable training have developed into invaluable workers association with the C. I. M. The number of workers of this missi (The **Scandinavian China Alliance**) at the end of 1893 was 58.

For completeness it may be well to notice here that the fi missionaries sent out to work as associates of the C. I. M. from oth missions were as follows:—The "Bible Christian Mission" England in 1885; "The Swedish Mission in China" of Stockho in 1887; Norwegian Associates in 1890; The German Allia Mission in 1890; the "Swedish Holiness Union" in 1890; and "Free Church of Finland" in 1891.

At the end of the year 1893 the number of Associates in connection with these missions stood as follows:—

Bible Christian Mission (p. 50)	10
Swedish Mission in China (p. 47)	18
Norwegian Missions (p. 47)	9
German Alliance	7
Swedish Holiness Union (p. 48)	9
Scandinavian China Alliance (p. 46)	58
Free Church of Finland	3
Total ...	114

As is well known, there are many other Scandinavian workers in China; the numbers given include only those who work under the direction of the C. I. M. The above mentioned developments have called for important extensions of missionary premises. Up to the year 1889, British candidates had been received and entertained by the General Secretary, Mr. Broomhall, and his wife; but as the Mission grew this was no longer possible. In that year an **Auxiliary Council** was formed in **Scotland** to deal in an initial way with the many Scotch candidates who were applying; a **Council of Ladies** was also formed **in London**, with Miss Soltau as Hon. Secretary; **41 and 41*a***, Pyrland Road, were taken as a home for lady-candidates —to which two adjoining houses have since been added. Inglesby House, Newington Green, London, N., was acquired by the Mission, and opened as a home for male candidates; and Mission premises were erected in 1894 on a site behind this house. In 1890 newly-erected premises at Shanghai were occupied by the Mission; the whole cost of site, buildings, furnishing and removing having been supplied for this purpose in answer to prayer without cost to the Mission. In several other ports also the growth of the work necessitated new Mission premises, and such were obtained either by purchase or erection.

In drawing to a close the sketch of this decade as far as it has progressed, comparison with the statistics of the year ending Dec., 1893, shews that during these seven years the number of missionaries, of native helpers, of stations and out-stations, has more than doubled; the organized Churches have increased from 59 to 134, and the number of communicants has nearly trebled. The progress of the work in 1894 is full of encouragement, and gives promise of greater things in the near future.

The Provinces.

It has been attempted in the preceding pages to give a broad view of the Mission as a whole; some account of the work ac-

complished in the various provinces and principal
now be given. To avoid repetition, fuller detail
first province worked will illustrate the practical
the plan of the Mission and some of the difficulti
will allow of a briefer record of the others.

I. *Cheh-kiang.*

This province, which contains eleven prefectur
by the Chinese government into four circuits, e
ruled by a "Taotai," who resides in the chief p
his circuit. The prefectures of CHEH-KIANG m
arranged as follows:—

HANG-CHAU.	NINGPO.	KIU-CHAU
KIA-HING.	SHAO-HING.	YEN-CHAU
HU-CHAU.	T'AI-CHAU.	KIN-HWA.

To fully carry out the plan of the Miss
Ningpo, Kiu-chau and Wun-chau should first be oc
subordinate prefectural cities, leaving the Hien citie
to be taken up later. Local circumstances, howe
strict adherence to this rule impracticable, or undesi
case, without forgetting the rule, the practice has to

It was so in CHEH-KIANG. As already stat
"*Lammermuir* party" reached China, and the work
proper commenced, Ningpo, Shao-hing and Fung-h
were already opened; to which we may add that a
Ning-kông-gyiao (subsequently transferred to the
also had a resident missionary. The first head-q
C. I. M. were in the city of *Hang-chau*. The
Kia-hing being contemplated by an American missio
effort was made in that direction. In *Hu-chau*, the C
premises in October, 1867; but a riot ensuing the hou
relinquished, and only itinerant work was attempt
several years. In 1874, however, a house was rente
station, and a promising work was commenced in t
native helper and his wife. But two months or so later
people again made trouble; and after a second riot
had to retire. Eventually the A. B. M. U. succeeded in
themselves there.

Of the second trio of prefectures, C. I. M. wor
already in Ningpo and Shao-hing; and in July, 1867,
was occupied.

Of the third trio, Kiu-chau was first opened as a stati
S. Presbyterian Mission of U. S. A. in 1870, and sub

relinquished by them. It was re-opened, but only as an out-station, by the C. I. M. in 1872.

Owing to the distance of Kiu-chau from Hang-chau, the subordinate prefectures Kin-hwa and Yen-chau were attempted earlier. Yen-chau, the nearer of the two, was visited early in 1867, but was found to be very much depopulated through the Tai-ping rebellion, and it was apparently less important than some other places; subsequently a hostile, anti-foreign feeling sprang up, and it is still without a missionary. In *Kin-hwa* premises were secured in January, 1868; the landlord was a subordinate of the magistrate, who proved to be very hostile, and the house was given up to save the landlord from suffering. Before a second attempt could be made, a missionary of another society, who had some converts about ten miles from the city, proposed taking up his abode there. The Mission made no further attempt until 1875, when, Kin-hwa being still without a missionary, the C. I. M. work was commenced. The same house was rented as on the previous occasion, and is still in the occupancy of the Mission.

Wun-chau was early reached, being occupied in December, 1867. The remaining prefecture, *Ch'u-chau*, was not occupied till 1875, and then for a number of years only as an out-station. Since 1890 it has had resident missionaries, as latterly have some of its Hien cities had also.

From the above it will be seen that of the eleven prefectural cities two are still unoccupied; and that two others—Ningpo and Hang-chau—had resident missionaries before C. I. M. workers arrived. Of the remaining seven the C. I. M. opened six, and the A. B. M. U. one.

Leaving for presentation in tabular form such matter as can be thus condensed, a few points of interest connected with the CHEH-KIANG stations may now be given in geographical order, from N. to S. and from W. to E.

1. *Hang-chau (Capital).*

Work in this station was begun as we have seen in November, 1866, on the arrival of the first C. I. M. party. There was barely time ere the year closed to repair the house and prepare a small chapel, a dispensary, a printing office and a women's class room. December 31st was given (as ever since throughout the Mission) to fasting and prayer.

In January, 1867, an out-station was opened in Siao-shan, but on the 28th of that month Messrs. Williamson and Nicol were surprised by the entrance of the magistrate in a state of intoxication. He

had the native helper beaten, and ordered the missionaries to leave but the interruption only proved temporary, and ere the year terminated the first converts were baptised.

In Hang-chau itself the dispensary work began in February; an industrial class for women was commenced in May; a mission tour was taken in June, in which evangelistic work was done in Fu-yang, T'ung-lü, Yen-chau, Lan-k'i and other places. In July a Church was organized in Hang-chau, some converts having been gathered, and fourteen members were transferred to it from Ningpo. Wông Læ-djün was ordained on July 16th as its pastor, a position which he still holds. The printing press under Mr. Rudland's supervision was producing colloquial literature; and soon the work was vigorously established, and became well known throughout the city and neighbourhood. As other stations were opened and the staff of workers in Hang-chau decreased, some of these branches had to be relinquished. A boarding-school for boys was early opened; and later one for girls: these schools, together with visitation, evangelistic and Church work, became the work of the station, and were carried on under the superintendence of Mr. J. McCarthy. Out-stations were opened at Kông-deo, Lan-k'i and Kin-chau to the south, and in Di-p'u and Gan-kih to the north as also in Kwang-teh-chau and Hwuy-chau in GAN-HWUY. In 1877 Mr. McCarthy left the province for GAN-HWUY, and the work of the Hang-chau series of stations has ever since (except an interval of three years from 1877 to 1880) been entrusted to Pastor Wông and Nying, without the help of any resident missionary. The out-stations at the end of 1893 were Siao-shan Hien, Chu ki, Tsah-k'i, Yü-hang Hien, Gan-kih Hien, Sing-ch'eng Hien and Ling-gan Hien. Pastor Wông is self-supporting; the native Church supports Pastor Nying and four of the five native helpers; besides whom there are four unpaid helpers; so that a long step has been taken in the direction of self-support.

2. *Shao-hing* (*Fu*).

This station was opened by Mr. Stevenson in 1866, when he had been only six months in China. No other missionary residing in the city, he soon became widely known; his dwelling, a small house on a busy street, was in the midst of the people; and the Gospel soon began to take hold upon them. A little experience led him to dispense with helpers from another prefecture; a city Church was gathered, the first ten converts being baptised in 1868. In July 1869, he opened the out-station Shing-hien; and in June, 1870, Sin-ch'ang. In the former of these stations the conversion of a remarkable man, Mr. Nying, a Siu-ts'ai or B.A., proved a great

help. About the beginning of 1873 the girls' school, commenced at Hang-chau by Miss Faulding, was transferred to Shao-hing and carried on by Miss E. Turner. In that year Tsông-kô-bu and Sin-ngæn were added to the list of out-stations. In April, 1874, the number of converts baptised from the commencement reached 55; and Mr. Stevenson, who had to take his family to England, handed over the work to his successor, Mr. Meadows. The latter has remained in charge ever since.

3. *Sin-ch'ang (Hien).*

This Hien city was for many years worked as an out-station from Shao-hing. In 1888 Mr. J. A. Heal, who had lived for a year or two in Shing-hien, removed with his wife to this city which, with its two out-stations—Wông-dzah and Dziang-dön—has latterly formed a separate mission district.

4. *Kiu-chau (K'ü-chau Fu).*

This city, after being worked by the C. I. M. as an out-station from Hang-chau from the year 1872, came under the charge of Mr. (now Dr.) Douthwaite in 1875. In 1876 he and Mrs. Douthwaite took up their abode in the city; and in December he opened a dispensary for the treatment of diseases of the eye, which proved very helpful. To the E., Kin-hwa Fu and Lan-k'i Hien were worked as out-stations; and in course of time the work spread westward to Ch'ang-shan Hien and Peh-shïh-kiai, and, crossing the border into KIANG-SI, extended to Sin-k'eng and Ta-yang (villages belonging to Yüh-shan Hien), to Kwang-feng Hien and Ho-k'eo. By Dec., 1879, sixty-four converts had been baptized, including those in Kin-hwa. Early in the year 1880, Kin-hwa Fu was taken charge of by Mr. Henry. Taylor; and a few months later failing health compelled Mr. Douthwaite to leave the remainder of the work (four small Churches and forty-nine communicants) in the charge of Mr. and Mrs. Randle, Miss Fanny Boyd undertaking the care of Mrs. Douthwaite's girls' school. Latterly the CHEH-KIANG and KIANG-SI portions of the work have been separated, and the CHEH-KIANG portion has been superintended by Mr. D. B. Thompson, who now has under his care three sub-stations and two out-stations.

5. *Kiang-shan (Hien.)*
6. *Ch'ang-shan (Hien).*
7. *Peh-shih-kiai (Town.)*

Space will only permit of reference to one of the sub-stations—*Ch'ang-shan.* This city was opened as an out-station in 1878, and a number of men were converted, but no women. A married native helper was sent to the station, but his wife could gain no access,

even to the female relations of the Christians. Not only so, thes bigoted Buddhist women were so opposed to the Gospel that the persecuted the men, and would not let them pray and read th Scriptures in peace. This went so far that the Christians raised a fun and secured a house, which they gave to the Mission, and to whic they resorted for reading and prayer. Just at this time Miss Gibson needing a week's rest and change, went to this station from Kiu chau; and her short visit quite broke down the hostility of th women. A month later, in the spring of 1886, Mr. Hudson Taylo passed through the station on a mission journey with Mr. Thomp son, and was surprised on Sunday morning to find numbers o women and children at the service. After the meeting was over the Christian men stayed behind to beg that a lady missionary migh be sent to work there. "If," said they, "a week's visit has ac complished such a change, how much might not be expected if we ha a resident lady-worker"! The difficulty of sparing a lady for a city of only 28,000 inhabitants, and the expense it would be to fit u suitable rooms for her accommodation, were pointed out; but the urged their suit, undertaking to do their utmost to make the hous suitable for residence, if only a lady could be found. Next mornin at five o'clock while the missionaries were at breakfast the Christ ians brought carpenter and builder, plans and estimates of propos alterations, with a statement of what they could raise themselve they had already been up some time making these arrangemen There was no resisting their entreaties; lady missionaries were se and a fruitful work amongst women ensued; which extendin Peh-shīh-kiai lady workers were sent to that place also.

8. *Lan-k'i* (*Hien*).

First visited by Mr. Duncan in 1867, and occasionally wards; was worked from 1870 to 1880 as an out-station, and relinquished by the C. I. M. In 1894 it was re-opened station.

9. *Kin-hwa* (*Fu.*)

This city, an out-station of Kiu-chau from 1875 to 18 when Mr. Henry Taylor took charge of it, eighteen comm out of the twenty-five who had been baptised. With var cess, and ofttimes a good deal of discouragement, the work on ever since. In July, 1886, Mr. Langman, then in charg the first five converts at Yung-k'ang Hien; this city has become a station with a separate work. The Kin-hwa cared for by Mr. and Mrs. Dickie, is beginning to lo after a long period of depression.

10. *Yung-k'ang* (*Hien*)

as worked as an out-station from Kin-hwa from 1882 to 1887; e first converts being baptised as mentioned above in 1886. hen somewhat later it was made a separate station, Mr. A. Wright ok charge of the work. The Hien city to the south, Tsin-yün, d another out-station, Hu-ch'en, have been vigorously worked; om these centres Mr. Wright and his native helpers are in the habit visiting the villages, accompanied by voluntary workers from nong the Church members. Thus great blessing results to the lunteers, while the widespread sowing of Gospel truth affords omise of larger reaping before long.

11. *Ch'u-chau* (*Fu.*)

In 1875 this city was opened as an out-station; but unfriendly eling having arisen, for several years no progress was made. fter a time this was followed by indifference, which was almost trying; only four converts were baptized before Mr. and Mrs. A. ngman settled there in 1890. Their ill-health and furlough ve retarded progress, but city and out-station work have been stained, and seven additional converts have been baptized.

12. *Lung-ch'uen* (*Hien*).

Mr. and Mrs. Bender, with their colleagues, Messrs. Manz, midt and Klein, belong to the German Alliance Mission. They been working in Ch'u-chau as a basis for work in the S. W. s of that prefecture. In furtherance of this project Mr. Bender ed Lung-ch'uen Hien in 1894.

13. *Ningpo* (*Fu*).

The work here, commenced by Mr. Hudson Taylor and Mr. Jones in 1857, was carried on by Mr. Jas. Meadows from 1862 e end of the year 1868. All the first native helpers of the n were drawn from the membership of the Ningpo Church, to reat benefit of the work generally, but to the serious loss of hurch itself. Nearly all the older members have passed away; f them having been aged when baptized. The few who have been ministered to for some years by an unpaid helper, ently under the guidance of Mr. Warren.

14. *Fung-hwa* (*Hien*), *and* (15) *Ning-hai* (*Hien*).

e two stations were originally one district, and were for a of a prosperous work. After some years of great spiritual re have lately been encouraging tokens of revival. Here, ge proportion of the older members have entered into

16. *T'ai-chau (Fu).*

Opened in 1867, Mr. Rudland took charge of this station in the autumn of 1870, when the converts were very few in number. The progress was steady, though not very rapid; but in the year 1890, 28 were baptized, whereas there had been 8 added in 1889. In 1891, 49 new members were received; in 1892, 141; in 1893, 312; bringing the total number of converts in fellowship at the end of 1893 up to 654; those baptized from the commencement amounting to 801. At the last date there were 13 out-stations and 9 organized Churches; now the out-stations number 18.

17. *Wun-chau (Fu) and* (18) *Bing-yae (P'ing-yiang Hien).*

Wun-chau is now a free port, and has steam communication with Shanghai, but things were very different in 1867 when Mr. Stott first arrived there, after an overland journey of eight days from Ningpo, then its nearest treaty port. His first home was in a native inn; but after a short time he succeeded in renting a house. As soon as this became known the local constable (ti-pao) beat his gong and collected a mob, who compelled the landlord to return the deposit money and cancel the agreement.

A little later Mr. Stott rented a small and not very suitable house from a man who wished to leave the city on pressing business, and needed funds for the purpose. Instead of waiting, as before, till the house was put in repair, Mr. Stott immediately moved in and took possession. Again a ti-pao beat his gong and collected a mob to drive the foreigner away. Mr. Stott tried good-humouredly to quiet the tumult, sending his servant to one of the local officials to ask for protection; the mob, however, began to be rough, and Mr. Stott said to them, "Don't be in a hurry, let us talk things over: what do you want of me?" "Oh, Mr. Foreigner, we want you to run away!" Mr. Stott laughingly replied, "Pray talk sensibly; how can a man with one leg run away?" Pointing them to the stump of his amputated limb he said, "I should like to see any of you run with a leg like this," or words to that effect. Thereupon the people began to laugh, and the danger was over.

But though residence was secured, it was some time before sufficient confidence was gained to enable him to gather a boys' school; steady plodding work, however, succeeded, as it always does. In course of time a Church was gathered, out-stations were opened, the work was subdivided, and Bing-yae became a separate station under the charge of Mr. Grierson. At the close of 189 the two stations had together six out-stations, eight organize

urches, in which 597 converts had been baptized from the commencement, of whom 413 were then in communion. It is interest- to note that while, including three school-teachers, there were **ieteen paid helpers** in these two stations there were also **nine- n voluntary workers** assisting in the work.

Statistical Table for Cheh-kiang.

Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs, etc.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organised Churches.
Hangchau	Cap.	1866	8	1	2	5	...	...	4	205	379	8
Shaohing	Fu	1866	5	2	1	4	3	2	...	204	305	6
Sinch'ang	Hien	1869	2	2	...	2	1	1	...	35	43	1
Kiuchau.....	Fu	1872	1	3	1	4	...	1	...	27	112	2
Kiangshan	Hien	1892	...	3								
Ch'angshan	,,	1878	1	4	...	1	1	2	...	27	39	2
Pehshihkiai	Town	1879	...	2	...	3	...	1	...	24	53	1
Lank'i.....	Hien	1894	...	...	...	...	...	...	...	...	...	...
Kinhwa	Fu	1875	1	3	...	2	1	...	...	18	64	1
Yungk'ang.....	Hien	1882	2	3	...	2	1	...	...	44	55	3
Ch'uchau.....	Fu	1875	...	6	...	2	...	...	...	10	11	1
Lungch'uen	Hien	1894	...	...	...	...	...	...	...	...	...	...
Ningpo.....	Fu	1857	1	1	...	...	...	...	1	21	157	2
Funghwa	Hien	1866	2	3	1	2	1	1	...	46	130	3
Ninghai	,,	1868	1	2	...	3	2	...	1	72	120	2
T'aichau.....	Fu	1867	13	5	...	8	5	4	7	654	801	9
Wunchau.....	,,	1867	3	4	...	3	2	2	10	259	340	4
Bingyae.....	Hien	1874	3	3	2	4	6	...	9	154	257	4
		Totals	43	47	7	45	23	14	32	1800	2866	49
					89							

II. Kiang-su.

When the C. I. M. commenced its work in this province Shang- i was the only station in which there were any resident missionaries. i ex-officer of General Gordon's ever-victorious army, converted ough God's blessing on Mr. Meadows' ministry, went with his inese wife to reside in Su-chau. He put on native dress, and gan to do a little missionary work there.

Mr. Geo. Duncan was the first C. I. M. missionary designated work in Kiang-su. Leaving Hangchau in August, 1867, he ote from Su-chau of the great importance and need of that y with its half million of inhabitants; he did not himself remain ere, but went on to Chinkiang and thence to

(1.) *Nanking (Cap.),*

which he reached on Sept. 18th, 1867. Calling, in accordance with consular instructions, on the magistrate, he was politely entertained, and told that if the people would let him have a house he should be protected in it. In the meantime efficient steps were taken to keep the people from renting premises or even entertaining him in the inns. Difficulties that would have been insurmountable to most men were, however, overcome, and after lodging by night in the Drum Tower for a time he managed to secure on Oct. 15th a six-foot strip of a two-storied house, which gave him downstairs a chapel (!) of that width, but twelve feet long, and a bed-room of the same dimensions above for himself, his colporteur and his servant! Thirteen months later he obtained a more suitable house, in which work was carried on for many years. A small Church was gathered there amid many discouragements. Mr. Duncan's health failing he and his wife sailed for England on Sept. 30th, 1872. Work was carried on with difficulty and several interruptions till 1882, when other missionaries having begun work in Nanking the C. I. M. retired, and Mr. Adams left Nanking for Wun-chau. The premises were let to another Mission.

(2.) *Su-chau (Cap.)*

Mr. Rudland, and a little later Mr. Hy. Reid, were the next to visit Su-chau on their way north. They confirmed Mr. Duncan's report of its importance as a mission station; they also conveyed the solicitations of the ex-officer mentioned above that the C. I. M. would open a station there. Accordingly Messrs. Meadows and Cordon went to Su-chau in March, 1868; a house was rented and occupied by Mr. Cordon, a small chapel seating from 100 to 150 was opened, and in June a school was commenced. Work was continued for over four years, a few were baptised and some village work was carried on. Mrs. Cordon's health failing in 1872, Mr. Cordon had to return with his family to England. By this time it was evident that Su-chau would be efficiently worked by other Missions; some of the scholars and converts were therefore taken to Hangchow, etc.—Pastor Nying, of Hangchau, is one of the fruits of the Su-chau work,—and the station was relinquished in favour of more distant and needy places.

(3.) *Chinkiang (Fu).*

Mr. Hudson Taylor rented premises inside the west gate of the city in 1868, and the deeds were signed on June 24th; but through the hostility of the officials, possession was not obtained till January, 1869. There were then no missionary workers in Chinkiang,

hough the L. M. S. had a small chapel and a native helper in the uburb. For some years C. I. M. work was confined to the city. hen a mission house was built nearer the settlement for work mong women and children. Ultimately, as other missions came o Chinkiang, the school was removed to Gan-king, the native elpers were taken to other stations, the converts transferred and he work closed. The Mission now has a business centre at Chin-iang (on account of the work in Yang-chau and up the Grand anal); there is also a dispensary in the settlement and a little vangelistic work in the city house.

(4.) *Yang-chau* (*Fu*).

Opened in June, 1868, this station became the scene of a rious riot on August 22nd-23rd, and the missionaries had to ave till November 18th, when they were officially re-instated. A hurch was gathered, but few of the converts were natives of Yang-iau, and in after years most of them removed to their more or less stant homes. In 1881 the work was more promising than it id ever been; but intelligence being received that a number of issionary societies were about to undertake work in this city, as ell as in Chinkiang, the C. I. M. missionaries were removed to an-king, and the mission premises were let to another mission. he mission in question was, however, prevented from working the istrict, and a year or so later the C. I. M. endeavoured to re-gather he scattered members and resume work. Yang-chau has latterly een more used as a **training home for ladies**; and converts from his station have accompanied missionaries to provinces as distant s KAN-SUH and SÏ-CH'UEN. The following extract from an account the women's work of the mission, in the story of the C. I. M., oints out the value of this training home :—

"To-day it is no longer considered impossible or even difficult to send ladies to ie remotest parts of the empire. It is generally recognised that they can live d work as well among women fifteen hundred miles from the coast as among ose at the open ports. No station is considered complete unless women are found its staff. And a thorough organization for facilitating this work is now an tegral part of the Inland Mission.

"How different the experience of the young worker going out at present in nnection with the C. I. M. from what it was ten years ago! From the moment landing in China she finds herself surrounded by those whose chief aim it is to lp her to learn the language, get into touch with the people, understand and ac-mmodate herself to her new surroundings, discover the sphere for which she is st suited and safely accomplish the journey thither.

"Ladies are ready to receive her in Shanghai and arrange her Chinese outfit. happy, quiet home awaits her at Yang-chau, two days' journey inland, where lpful missionary friends expect her coming, and a capital staff of teachers, both reign and Chinese, are ready to initiate her into the mysteries of the language. ere are those at hand ready to give all information she may desire about the far-thing operations of the Mission, and to make her acquainted with its stations,

workers and various openings and needs. Comfort in hours of loneliness, spiritual help and strength, counsel in all matters of difficulty and the noblest inspiration for future service, are all to be found in the loving sympathy and Christ-like lives of those who have specially devoted themselves to increasing the usefulness of her missionary career. Experienced escorts are ready, later on, to make the journey easy to some distant scene of labour, where in many cases she will be welcomed by other ladies, who have gone before, made a home and found a sphere, affording speedy openings for usefulness. And all this complete organisation is in the hands of missionary women like herself, whose deepest sympathy is with her, who have given up the direct personal service so dear to their hearts that they may place their experience at her disposal and forward the whole cause by strengthening and helping her."

(5.) *Ts'ing-kiang-p'u* (*or Ts'ing-ho Hien*)

was visited in Oct., 1868, and mission premises were secured there by Mr. Duncan on July 20th, 1869. Mr. Hy. Reid lived there until the work was well established and a Church formed. Worked as an out-station till 1887 it has since had resident missionaries.

(6.) *Gan-tung* (*Hien*),

an out-station from Ts'ing-kiang-p'u since 1887, has had resident missionaries since 1891. A few converts have been baptised, and there are promising enquirers.

(7.) *Kao-yiu* (*Chau*),

another of the Yang-chau out-stations, has had lady-workers since 1889. Souls have been saved, and an out-station was formed at

(8.) *Ling-tseh* (*Chau*),

which seeming suitable for station work, in 1893 lady missionaries were sent there also; thus forming the 8th KIANG-SU station.

(9.) *Shanghai*

is entirely a business station. The continuous growth of the Mission necessitating much traffic to and fro, led to the recognition of its importance as a business centre; and accordingly premises for business purposes were secured there in 1874. The ever increasing claims have led to more roomy premises being rented from time to time; and more recently, through the munificence of one donor, a large piece of ground was secured and spacious buildings erected, providing accommodation for C. I. M. missionaries passing through, for offices, store-rooms, &c; also a commodious hall for prayer meetings.

Missionaries staying in Shanghai have been a means of blessing in work amongst sailors; and an evangelistic meeting for foreign residents and visitors is held in the prayer hall at 8.30 every Sunday evening. A public prayer meeting for the work of the Mission is held in this hall every Saturday at 7.30 p.m., when tidings of the work are given.

Statistical Table for Kiangsu.

Station.	Rank.	Work begun.	Out-Stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from the Commencement.	Organized Churches.
Nankin	Cap.	1867	...	...	...	...	...	...	...	...	...	...
Suchau	Fu	1868	...	...	...	...	...	...	...	...	...	...
Chinkiang	,,	1888*	...	6	...	1	...	...	1	5		1
Yangchau	,,	1888†	...	9	...	1	2	...	...	28		2
Training Home	.....	.....	...	5	...	...	...	...	...	...		...
Ts'ingkiangp'u	Hien	1889*	...	5	...	1	...	1	1	19	133‡	1
Gantung	,,	1891	...	2	...	...	...	...	...	8		1
Kaoyiu	Chau	1888	...	6	...	1	2	1	1	5		1
Lingtseh	Hien	1893	...	2	...	...	...	...	...	...		...
Shanghai	,,	1874	...	19	...	...	...	...	...	...		...
Baptized before recommencement			...	...	...	...	...	...	...	...	95	...
		Totals	...	54	...	4	4	2	3	65	228	6
							10					

* Date of recommencement. Opened 1869.
† Date of recommencement. Opened 1868.
‡ Baptized after 1888.

III. Gan-hwuy.

For 15 years after the C. I. M. commenced work in this province it had no other Protestant missionaries. It was the first wholly unoccupied province entered by the Mission. The first missionaries to take up their residence in Gan-hwuy were Messrs. Meadows and Williamson, who left Chinkiang about the end of 1868 with a view to opening up work in the capital. Gan-k'ing was reached by them in January, 1869. An interesting account of their early experiences will be found in the "Story of the C. I. M." Mr. and Mrs. Meadows and their children, with Mr. Williamson, passed through a riot before they were finally settled; then came the joy of the first half dozen converts. When failing health made furlough necessary Mr. Geo. Duncan held the post for a season, baptising additional converts and itinerating through the south of the province. But it was not until Mr. McCarthy took charge that ground was purchased and permanent premises were erected, which are still occupied by the Mission. Out-stations, too, were first opened about this time. Kwang-teh, at one time connected with Nangchau, was transferred to Gan-k'ing; Wuhu was opened in March, and Ta-t'ung in June, 1873. In 1874 T'ai-p'ing Fu, Ch'ī-chau and Ning-kwoh were opened as out-stations. In 1875 Hwuy-chau was re-opened, and Fung-yang and Lü-chau were attempted

but without permanent success. As will be seen from the Statistical Table which follows, a number of these places have since been worked as Stations.

Statistical Table for Gan-hwuy.

	Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	T'aiho	Hien	1892	...	3	...	...	1	...	...	3	2	1
2	Chengyangkwan	Town	1887	...	4	...	1	...	...	...	6	6	1
3	Kuch'eng	,,	1887	3	4	...	1	...	...	3	76	119	2
4	Luhgan	Fu	1890	...	5	...	1	...	1	...	8	6	1
5	Gank'ing	Cap.	1869	2	6								
	Training Home	.....	.....	...	5	...	3	1	1	2	85	166	4
6	Wuhu	Hien	1893	1	2								
7	Kienp'ing	,,	1894	...	...	...	...	...	...	...	...	...	..
8	Ningkwoh	Fu	1874	2	6	...	1	1	1	1	53	82	3
9	Kwangteh	Chau	1891	...	6	...	1	...	1	...	...	...	..
10	Ch'ichau	Fu	1889	...	3	...	...	...	1	...	4	16	1
11	Kienteh	Hien	1892	...	3	...	...	...	...	...	...	...	..
12	Tat'ung	Town	1890	...	1	...	...	1	...	...	...	5	..
13	Tsihk'i	Hien	1894	...	...	...	...	...	...	...	...	...	..
14	Hwuychau	Fu	1884	1	6	...	2	2	1	...	13	13	2
			Totals	9	54	...	10	6	6	6	248	415	15
								22					

IV. KIANG-SI.

In December, 1869, Mr. Cardwell reached Kiukiang, then the only Mission station in this province. The Rev. V. C. Hart, of the Methodist Episcopal Mission of U. S. A., welcomed him kindly. A native house on the busy street outside the west gate of the city was rented and a street chapel opened. In March, 1871, Mr. Cardwell's itinerant work began; and between that time and September, 1872, he had visited the capital, the Kan River as far south as Wan-gan Hien, the cities and towns round the Po-yang Lake, up the Fu-chau River as far as the Fu city, the Kwang-si River as far as Gan-ren, the Rao-chau River, &c.; in all reaching 102 places. In July, 1873, he opened Ta-ku-t'ang as an out-station and five years later procured a site there on which he subsequently built a house, making it his head-quarters.

In the year 1886, the first convert was baptised in Kwei-k'i by Mr. D. B. Thompson, of Kiu-chau, CHEH-KIANG. At that time Mr. Hudson Taylor, taking with him the Misses Murray and some others, visited all the KIANG-SI stations; and the conclusion was

arrived at to make the Kwang-sin River the seat of a **new departure in women's work.** The native helpers evidently needed help themselves; they were unable, moreover, to reach the women; and the few native Christians seemed to have but little influence over the women-folk of their own families. Might not wise lady-workers strengthen the spritual life of native pastors and preachers, read the Scriptures with them and keep them full of fresh thought, leaving them to evangelise the men and shepherd the Christians, while they themselves specially worked among the women? It was believed they could. Miss Macintosh, Miss Lily Webb and Miss Jeanie Gray started in June, 1886, travelled and evangelised until the autumn, staying longer or shorter times at various points; and woman's work on the Kwang-sin River was successfully begun. It has been continued ever since. Four years later the first KIANG-SI conference was held at Yüh-shan, Sept. 8–9, 1890: the following quotation refers to it:—

"We stand within the compound of a Mission dwelling. Around us an inland city, beautifully situated in the heart of a fine mountain region, the watershed of three provinces—CHEH-KIANG, FUH-KIEN and KIANG-SI. Two hundred miles away lies the coast-line of the empire and the comparative civilisation of the open ports. A spacious but unpretending building is before us, pleasant and home-like in spite of its Chinese exterior.

". . In the guest-hall . . summer sunshine falls on the simple furniture arranged in semi-Chinese style . . with a baby organ in one corner.

"At the central table a group of ladies are intent on some important work; young most of them, none past thirty-five, and all in Chinese dress . . How sweet and bright the light upon those faces, how purposeful and strong the spirit that shines there! And how much, one feels, must lie behind the restful, earnest, calm so clearly written on many a brow! Gathered from distant lands, representing five nationalities, and as many different sections of the Church of Christ . . what is the meaning of this little group?

"Upon the beautiful Kwang-sin River in north-eastern KIANG-SI, the China Inland Mission has a chain of eight important stations. Little Churches are formed in all these places, and a devoted band of native helpers is spreading the Gospel in the districts around. *No men missionaries* are settled in this region. *Ladies only* are in charge of this rapidly growing work. And these sixteen young unmarried sisters represent the band of twenty-one who are here holding the fort alone. In the whole of this vast province, almost as large as England and Scotland put together, and with a population of fifteen millions, theirs is the only work for women, excepting some efforts on the Po-yang Lake and at Kiukiang on the Yang-tsi. At a considerable distance from any other foreigners, they live together in native houses in these Chinese cities, wearing the native dress and going in and out among the people, unprotected and without fear. At intervals their Superintendent, Mr. McCarthy, comes over from Yang-chau to visit the stations and give what help he can. At this little conference he has met them now, and very helpful are his words of sympathy and encouragement, and his counsels born of long experience.

"Together they bring their difficulties to the LORD in prayer. Together they talk over the best way of working their stations, of helping the native Christians and reaching the unreached. And in the earnest, loving atmosphere of that consecrated band one feels a new inspiration to service, and a deepened faith in the wonder-working power of GOD, whose strength is 'made perfect in weakness.'"

Many souls have been saved, not a few of whom were aged people who went to their reward, their names never having been enrolled on the Church books. Indeed one feature of the Kwang-sin work is the number of aged people who have been converted. Up to the end of 1893 the number of baptisms since this movement was inaugurated was 370;

six additional Churches have been organized, and there were many candidates, who have since been received. The development of this work under the superintendence of Mr. McCarthy, and its growth under the care of Mr. Orr-Ewing, have been most interesting and important. The record of this movement, and of Women's work for Women in connection with the Mission, as given in "The Story of the C. I. M.," is well worthy of perusal.

To complete the survey of the work in KIANG-SI would rquire a reference to Nan-k'ang Fu on the Po-yang Lake, and a sketch of the efforts of the brethren on the Kan River. In connection with the latter—commenced in 1888 and carried on amid many difficulties, but without intermission—stations were opened in Kih-gan Fu and in Feng-kang, a town near Kan-chau Fu, in 1891. In the Lin-kiang prefecture a permanent settlement has not yet been obtained; Chang-sha, a town in that prefecture, opened in 1891, had to be relinquished a couple of years later, and our brother, Mr. Lawson, after years of labour, is still itinerating without a home.

Statistical Table for Kiang-si.

	Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	Kiukiang	Fu	1889	...	6	...	...	...	1	...	5	5	1
2	Takut'ang	Town	1873	...	3	...	...	...	...	...	2	8	1
3	Nank'ang	Fu	1887	...	4	...	1	...	...	1	10	10	1
4	Ganren	Hien	1889	4	4	...	3	1	1	3	37	42	1
5	Pehkan	Town	1893	...	2								
6	Kweik'i	Hien	1878	3	4	1	1	...	3	3	114	139	1
7	Shangts'ing	Town	1892	...	1								
8	Ihyang	Hien	1890	...	2	...	1	...	1	...	16	13	1
9	Hok'eo	Town	1878	3	4								
10	Shīhk'i	,,	1892	...	2	...	4	1	1	1	47	55	1
11	Hwangkinglin	,,	1893	...	3								
12	Yangk'eo	,,	1890	...	2	...	1	...	1	...	16	15	1
13	Kwangfeng	Hien	1889	...	2	...	2	...	2	...	19	20	1
14	Yühshan	,,	1877	1	8								
15	Shenk'eng	Town	1892	...	2	1	2	1	2	...	98	121	1
16	Fengch'eng	Hien	1888	...	1	...	...	...	...	...	...	...	...
17	Kihgan	Fu	1891	...	4	...	...	...	...	...	...	...	...
18	Fengkang (Kanchau Fu)	Town	1891	...	3	...	...	...	...	...	...	...	...
			Totals	11	57	2	15	3	12	8	364	428	10
						32							

V. HU-PEH.

ıe story of C. I. M. work in this province may soon be told. ission only entered it with a view to reaching regions beyond. .e, 1874, a house was rented by Mr. Judd in the capital, Wu- , and subsequently a Church was gathered there. In after :he work of the station became increasingly a business work, as ultimately transferred to Hankow. The converts passed ıer care.

hang was opened in 1876, but relinquished when the Church tland commenced work in that city. It will probably be re- ed ere long as a business station, and port of call *en route* for st; and in addition will be used as a basis for work in HU-NAN. ıa-shī and Shih-sheo were opened by Mr. Adam Dorward in with a view to working into HU-NAN. From lack of strength ave been but feebly worked as out-stations. Three missionaries recently been designated for HU-NAN as noted below, it is ed to resume this work with vigour.

an-ch'eng was opened in 1878 as a convenient basis for work l. A few Christians were gathered, but after some years the was transferred to the **Swedish Missionary Society**, as Lao- ɔ, opened by Mr. Geo. King in 1887, proved a more ıient basis. The work there is very encouraging.

Statistical Table for Hu-peh and Ho-nan.

Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Communicants.	Organised Churches.
Hu-peh.												
ıok'eo.....	Town	1887	...	9	...	1	2	1	...	30	30	1
kow.....	,,	1889	...	3	...	...	...	...	...	...	...	...
ontinued Sta- ıs.....	.....	.....	...	...	...	...	...	...	...	...	81	...
		Totals	...	12	...	1	2	1	...	30	111	1
					4							
Ho-nan.												
gch'eng.....	Hien	1891	...	2	...	1	...	...	...	10	14	1
ıkiak'eo N.	Three Towns	1884	3	11	...	1	...	...	1	66	72	3
,, S.												
,, W.												
:'itien.....	Town	1886	...	8	...	1	1	...	...	26	29	1
ontinued Sta- ı (Runing Fu)	.....	.....	...	...	...	...	...	...	...	...	2	...
		Totals	3	21	...	3	1	...	1	102	117	5
					4							

VI. Ho-nan.

When Mr. Henry Taylor began his itinerations in 1875, it was hoped that station work would soon follow; it was far otherwise. In 1880 Mr. Hy. Hunt, having been for about a year quietly settled in Ru-ning Fu, took his bride to that station; but a couple of months later troubles arose, and they were driven away. It was not until 1884 that a station was finally opened in this province—at Chau-kia-k'eo. She-k'i-tien and Siang-ch'eng Hien followed in 1886 and 1891. Much itineration has been done in the province. An opium refuge was opened in Chang-teh Fu by native Christians from Shan-si about the year 1887; but no missionary has been sent to reside there, as the Canadian Presbyterian Mission have selected that part of Ho-nan as their field.—[*Statistical Table included with Hu-peh, p. 139.*]

VII. Hu-nan.

Itinerant work began in this province in 1875. Mr. Dorward, who came out in 1878, threw his whole soul into this work, and devoted his life to it. Twice he succeeded in opening a station, but on each occasion it had to be relinquished a year or so later. A telegram dated Oct. 3, 1888, announced his death in the midst of his labours. Hu-nan has been repeatedly visited since; and the Rev. Geo. Hunter and two other brethren have volunteered for work in this difficult province.

VIII. Kan-suh.

Itinerant work was commenced in this province in 1876 by Messrs. Easton and Parker, and two years later the former opened the first station—Ts'in-chau. Much itinerant work has been done in this province, especially by Mr. G. Parker. Not only has every important place in the province been visited, and Scriptures been circulated in six languages, but Mr. Parker's longest journey extended to Kuldja far beyond the borders of the province.

The capital, Lan-chau, was opened in 1885; Si-ning to the west and Ning-hsia to the N. E. were occupied the same year, in the hope of reaching Thibetans and Mongols as well as Chinese. Liang-chau followed in 1888. Miss Annie Taylor went to reside in T'ao-chau in 1891, and remained there until she took her adventurous journey into Thibet in 1892-3. Mr. and Mrs. Cecil Polhill-Turner also spent much time and suffered considerable hardship in labouring among the Thibetans. The C. I. M. is the only Mission in this province.

IX. Shen-si.

The first journey of C. I. M. pioneers into this province was in 1876, when Messrs. F. W. Baller and Geo. King reached Hsing-gan Fu. The second journey brought a party of four to the capital,

Fu, on December 19th of the same year. Two of the party
on at once to KAN SUH, the others evangelised in SHEN-SI.
is not a city in this province in which itinerant evangelistic
lportage work has not been done.
1 1879 Mr. Geo. King opened Han-chung Fu, and many efforts
nade somewhat later to open Si-gan, but without permanent
. In 1887 Mr. Pearse opened Ch'eng-ku Hien, and in the
ng year Feng-tsiang Fu was opened. San-yuen Hien and
chau Fu became stations in 1890, opened by members of the
sh Mission in China; the former station they subsequently
rred to the Baptist Missionary Society of England, who
y sent missionaries into this province. In 1893 Mei-hien,
chau, Chau-chih, Hing-p'ing, and last, but not least, Si-gan,
pital, were opened for residence; and since then K'ien-chau
ang-kia-chuang have also become stations. The opening of
ities was preceded by several years of faithful itineration; all
ree were opened and occupied by associates of the **Scandinavian China Alliance.**

Statistical Table for Kan-suh and Shen-si.

Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptised from Commencement.	Organized Churches.
Kan-suh.												
ghsia	Fu	1885	...	3	...	1	1	...	...	8	9	1
ngchau	,,	1888	...	4	...	...	...	...	...	...	...	...
ng	,,	1885	...	2	...	...	...	...	...	...	1	...
chau	Cap.	1885	...	10	...	1	...	...	...	6	10	1
nchau	Chau	1878	...	7	...	2	...	...	1	49	65	1
		Totals	...	26	...	4	1	...	1	63	85	3
						5						
Shen-si.												
gchau	Chau	1893	...	2	...	...	...	...	...	...	...	...
gtsiang	Fu	1888	...	3	...	...	...	...	...	...	...	...
hien	Hien	1893	...	1	...	...	...	...	...	...	...	...
enchau	Chau	1894	...	...	...	...	...	...	...	...	...	...
ochih	Hien	1893	...	2	...	...	...	...	...	...	...	...
gkiachuang	Town	1894	...	...	...	...	...	...	...	...	...	...
ngp'ing	Hien	1893	...	1	...	...	...	...	...	...	...	...
an	Cap.	1893	...	1	...	...	...	...	...	...	...	...
yüen	Hien	1890	...	2	...	...	...	...	...	...	...	...
ngchau	Fu	1890	...	3	...	...	...	...	...	...	...	...
chung	,,	1879	1	13	...	1	1	...	1	141	217	2
engku	Hien	1887	2	5	...	2	6	...	12	89	107	2
		Totals	3	33	...	3	7	...	13	230	324	4
						10						

X. SHAN-SI.

Itinerant work was commenced in this province in 1878 by Messrs. Turner and James. Shortly afterwards the famine years began, and the reports of these brethren as eye-witnesses, among those of others, led to widespread relief operations. Devoted workers from several Missions went to SHAN-SI to assist in the distribution of relief; and one of them, the Rev. A. Whiting, of the American Presbyterian Mission, Nanking, laid down his life in this service.

In 1877 T'ai-yuen Fu became a mission station, and P'ing-yang in 1879; the latter had been a relief station the year before. The labours of the Rev. D. Hill (of the Wesleyan Mission, Hankow) in this place were blessed to the conversion of Mr. Hsi, a Chinese Siu-ts'ai (B. A.), who has proved a remarkable instrument in the hand of GOD. By 1881 itinerating evangelistic work had reached every city in the province but two; and these two were visited shortly afterwards.

The Statistical Table will show the dates at which the various stations south of T'ai-yüen were opened. Lack of space precludes description of this interesting work; but it should be mentioned that most of the Cambridge band received their training and did their first work in Sih-chau, Ta-ning, K'üh-wu (all opened in 1885), P'ing-yang (opened in 1879), and in Hung-tung (opened in 1886.) In 1887 Mr. Stanley Smith opened Lu-gan Fu in conjunction with Mr. Studd, who subsequently worked the station independently of the Mission, Mr. Stanley Smith opening Lu-ch'eng Hien in 1889. Before leaving for England in the autumn of 1894 Mr. Studd handed over his work to the C. I. M.; and with it generously presented to the Mission the large and valuable premises he had purchased and further enlarged in Lu-gan Fu.

The work at Yüin-ch'eng and I-shi, the most southerly stations of the province, as well as that of T'ung-chau Fu in SHEN-SI, is carried on by the members of the "Swedish Mission in China," who are associates of the C. I. M.

North of the great wall, Kwei-hwa-ch'eng (really in Mongolia) was opened as a mission station in 1886 by Mr. Geo. Clarke. Pao-t'eo, an important trading town on the Yellow River, opened by Mr. Burnett in 1888, has latterly been worked by our associates of the Holiness Union of Sweden. Between the two walls which cross Shansi, Ta-t'ung Fu was opened by Mr. Thos. King in 1886, and work was begun among the 800 towns and villages governed by this city; and now many of them have had the offer of the Gospel.

Statistical Table for Shan-si, 1893.

	Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from the Commencement.	Organized Churches.
1	Kuei-hua-ch'eng...	T'ing	1886	...	7	...	1	...	...	...	...	...	...
2	Pao-t'eo	Town	1888	...	5	...	1	1	...	...	...	...	...
3	Ta-t'ung	Fu	1886	...	6	...	2	...	...	...	...	1	...
4	T'ai-yuen Fu.....	Cap.	1877	...	9	...	...	2	...	1	17	45	1
5	Hiao-i	Hien	1887	2	5	...	3	1	1	4	53	64	1
6	Sih-chau.....	Chau	1885	1	4	1	...	3	...	...	14	39	2
7	Ta-ning.....	Hien	1885	...	3	1	...	2	...	...	75	102	1
8	Kih-chau.....	Chau	1891	1	2	...	...	...	...	...	10	8	1
9	Ho-tsin.....	Hien	1893	...	1	...	...	...	...	...	...	...	...
10	P'ing-yao.....	,,	1888	3	5	...	1	7	...	...	16	19	1
11	Kiai-hsiu.....	,,	1891	...	4	...	...	2	...	...	6	9	1
12	Hoh-chau.....	Chau	1886	...	4	...	...	...	...	...	33	76	1
13	Hung-t'ung.....	Hien	1886	15	2	1	...	...	...	16	474	653	1
14	P'ing-yang.....	Fu	1879	1	9	...	3	1	...	4	111	147	2
15	K'ü-hwu.....	Hien	1885	1	8	...	1	1	...	2	43	56	1
16	I-shï.....	,,	1892	...	2	...	...	...	...	...	...	...	...
17	Yüin-ch'eng.....	City	1888	...	9	...	1	...	...	...	21	22	1
18	Lu-ch'eng.....	Hien	1889	...	4	...	1	1	1	...	5	6	1
19	Lu-gan	Fu	1894*	...	...	...	...	...	...	...	...	...	...
			Totals	24	89	3	14	21	2	27	878	1247	15
						40							

* Date of retransference to Mission.

XI. Sï-ch'uen.

The first C. I. M. missionary to reach Sï-ch'uen was Mr. Judd on his way back from Kwei-yang; he arrived at Ch'ung-k'ing March 14, 1877. As he passed down the river, Mr. McCarthy passed up, reaching Wan-hien April 3rd, and after a month's overland evangelistic work came to Ch'ung-k'ing (*viâ* Shun-k'ing) on May 3rd, and rented a house there before continuing his journey. Soon after Messrs. Cameron and Nicoll followed, the former proceeding through Eastern Thibet to Yun-nan and Bhamo, and the latter, after a shorter journey, beginning work in Ch'ung-k'ing. In 1881 Mr. Samuel Clarke rented premises in Ch'en-tu, the capital. Four other Fu cities were occupied between 1886 and 1890, besides one Chau and three Hien cities.

The C. I. M. work includes the **medical work** of Dr. Parry, **9 boarding** and **7 day-schools**, and not a little village evangelization, besides the ordinary station work.

Statistical Table for Si-ch'uen, 1893.

	Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from the Commencement.	Organized Churches.
	West.												
1	Sung-p'an	T'ing	1892	...	2	...	...	...	...	...	...	...	...
2	Kwan-hien	Hien	1889	...	2	...	...	...	...	...	...	...	...
3	Ch'en-tu	Cap.	1881	3	8	...	2	2	1	5	100	153	3
4	Kia-ting	Fu	1888	...	3	...	...	1	...	1	4	1	1
5	Sui-fu	,,	1888	...	3	...	1	3	...	...	9	11	1
6	Lu-chau	Chau	1890	...	6	...	1	1	...	2	9	7	1
7	Ch'ung-k'ing.....	Fu	1877	3	6	...	3	1	...	1	41	77	1
			Totals	6	30	...	7	8	1	9	163	249	7
							16						
	East.												
1	Kwang-yüen	Hien	1889	...	4	...	...	1	...	...	4	7	1
2	Sin-tien-tsï	Town	1892	...	3	...	...	1	...	...	10	10	1
3	Pao-ning.....	Fu	1886	...	12	...	2	2	...	...	58	66	1
4	Pa-chau.....	Chau	1887	...	9	...	...	...	...	...	16	15	1
5	Wan-hien	Hien	1887	...	3	...	...	...	...	...	1	1	...
			Totals	...	31	...	2	4	...	...	89	93	[illegible]
							6						
		Aggregate. Totals	...	6	61	...	9	12	1	9	252	342	1[illegible]
							22						

XII. Kwei-chau.

This province was visited by Mr. Judd and Mr. Broumton early in 1877. The latter at once settled in the capital, and was soon reinforced. From this centre itinerant work has reached Kwang-si, Hu-nan and Yun-nan. Among the converts are a few of the aboriginal Miao-tsi. Other stations were opened in 1888, 1891 and 1893, as well as two out-stations, as will be seen from the Statistical Table below.

XIII. YUN-NAN.

This province was traversed by Mr. McCarthy on his way to Burmah in 1877, and subsequently visited by several others. Ta-li Fu, the first station, was opened by Mr. Geo. Clarke in 1881, and the capital in the following year. Missionaries of the **Bible Christian Mission** (who work in association with the C. I. M.) opened Chau-tung in 1887 and Tung-ch'uan in 1891; and the C. I. M. opened K'ai-h-tsing Fu in 1886. Bhamo (Upper Burmah) was opened in 1875. There have been a few conversions at each station; but very few compared with the toil expended. Where the population is largely Mohammedan this is frequently the case; and in this and the adjoining province of KWEI-CHAU the almost **universal habit of opium-smoking** presents a terrible obstacle to the progress of the Gospel. We are thankful to learn from Mr. Pollard of the conversion of some of the Lo-lo tribe, and of their steadfastness under persecution.

Statistical Table for Kwei-chau and Yun-nan, 1893.

	Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
	Kwei-chau.												
1	Kwei-yang	Cap.	1877	...	7	...	1	1	1	...	46	63	1
2	An-shun	Fu	1888	2	4	...	1	1	...	1	22	21	3
3	Tuh-shan	Hien	1893	...	2	...	...	...	...	...	...	...	...
4	Hing-i	Fu	1891	...	1	...	1	...	...	...	2	...	...
			Totals	2	14	...	3	2	1	1	70	84	4
							6						
	Yun-nan.												
1	Bhamo (Burmah)	.....	1875	...	2	...	...	...	...	2	12	22	1
2	Ta-li	Fu	1881	...	3	...	...	1	...	...	2	3	1
3	Yun-nan	Cap.	1882	...	5	...	1	...	...	...	4	12	1
4	K'ai-h-tsing	Fu	1889	...	5	...	...	...	...	...	2	2	1
5	Chau-t'ung	Fu	1887	...	5	...	...	1	...	...	2	2	1
6	Tung-ch'uan	Fu	1891	...	5	...	...	...	...	...	1	1	1
			Totals	...	25	...	1	2	...	2	23	42	6
							3						

XIV. KWANG-SI.

The first C. I. M. journey into KWANG-SI was taken by Mr. Edward Fishe and Mr. Geo. Clarke, July-September, 1877. A few days after their return to Kwei-yang the former, who had hoped to begin work in the province, was taken Home by severe fever. The

second and third missionaries designated for work in KWANG-SI were also removed by death before they were ready to enter it. Mr. (afterwards Dr.) Cameron itinerated largely in the province, and several others have done so, especially Mr. Dorward, who took a deep interest in KWANG-SI. The latest C. I. M. itinerations have been those of Mr. Waters, of Hing-i Fu, KWEI-CHAU.

Provinces entered for Special Work.

XV. SHAN-TUNG.

Work was begun in Chefoo in 1879, owing to the need of a sanitarium for the growing mission, and the station proving suitable for them, English schools were formed there, chiefly for the benefit of the children of the Mission. Some missionaries, unable to work in the south from failure of health, have also commenced work in and near Chefoo. Fuh-shan was occupied for a time, but is now an out-station. Ning-hai was opened in 1886, and work commenced by the C. I. M. in T'ung-shin in 1889. The latter had for many years been a station of the U. P. Church of Scotland.

XVI. CHIH-LI.

T'ien-tsin was made a business basis for the work in Shan-si in 1888; the border city of Hwuy-luh (largely for business work, but also for evangelistic effort) was opened a year earlier; and Shun-teh Fu, on the way to Lu-gan Fu in SHAN-SI, in 1888. Latterly a station has also been found necessary at Pao-ting Fu (the head of the river navigation), to facilitate communication with SHAN-SI.

Statistical Tables for Shan-tung and Chih-li, 1893.

	Stations.	Rank.	Work begun.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible Women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from the Commencement.	Organized Churches.
	Shan-tung.												
1	Chefoo	Town	1879	1	3	...	1	4	...	...	23	66	1
	Sanitarium	.....	.....	...	3	...	...	...	...	...	...	...	...
	Boys' Sch. (Eng.)	.....	.....	...	9	...	...	...	...	...	...	...	...
	Girls' ,, ,,	.....	.....	...	8	...	...	...	...	...	...	...	...
2	T'ung-shin	Town	1889	1	4	...	1	1	...	...	8	5	1
3	Ning-hai	Hien	1886	1	4	...	1	...	1	...	70	82	1
			Totals	3	31	...	3	5	1	...	101	153	3
								9					
	Chih-li.												
1	Ti'en-tsin	Fu	1888	...	2	...	...	...	...	...	...	...	...
2	Pao-ting	Cap.	1891	...	3	...	...	...	...	...	...	...	...
3	Hwuy-luh	Hien	1887	1	3	...	...	...	...	...	4	4	1
4	Shwun-teh	Fu	1888	1	3	...	1	...	...	...	4	2	1
			Totals	2	11	...	1	...	...	...	8	6	2

To complete the foregoing Statistical Tables a Summary presenting a view of the whole is subjoined. In the Tables the number of missionaries in each province includes those on furlough who return to the same stations, while those who, on account of health, were to be appointed to other stations on their return, are given at the end of the Summary, together with the students in China who were, at the time, undesignated. In the number of stations a few arranged for in 1893 and opened in 1894, are included, but, of course, without any statistics.

Statistical Summary to end of 1893.

Provinces.	Work begun.	Stations.	Out-stations.	Missionaries, Associates and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers, Colporteurs, etc.	Bible Women.	Total Paid Helpers.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organised Churches.
Cheh-kiang	1857	18	43	48	7	45	23	14	89	32	1800	2866	49
Kiang-su	1867	9	...	54	...	4	4	2	10	3	65	228	6
Gan-hwuy	1869	14	9	54	...	10	6	6	22	6	248	415	15
Kiang-si	1869	18	11	57	2	15	3	12	32	8	364	428	10
Hu-peh	1874	2	...	12	...	1	2	1	4	...	30	111	1
Ho-nan	1875	5	3	21	...	3	1	...	4	1	102	117	5
Hu-nan	1875	Work		Itinerant.									
Kan-suh	1876	5	...	26	...	4	1	...	5	1	63	85	3
Shen-si	1876	12	3	33	...	3	7	...	10	13	230	324	4
Shan-si	1876	19	24	89	3	14	21	2	40	27	878	1247	15
Sy-ch'uen	1877	12	6	61	...	9	12	1	22	9	252	342	11
Kwei-chau	1877	4	2	14	...	3	2	1	6	1	70	84	4
Yun-nan	1877	6	...	25	...	1	2	...	3	2	23	42	6
Kwang-si	1877	Work		Itinerant.									
Shan-tung	1879	3	3	31	...	3	5	1	9	...	101	153	3
Chih-li	1887	4	2	11	...	1	...	...	1	...	8	6	2
Undesignated missionaries at Home and students in China		...	...	47									
Totals		131	106	583	12	116	89	40	257	103	4234	6448	134

Schools.

The character of the Mission being evangelistic, only elementary education has been attempted. The little that has been undertaken by boarding and day-schools has been chiefly with a view (1) to influence parents through the children; (2) to win girls to CHRIST, who may become useful Christian wives, and to qualify them for usefulness; and (3) to provide a simple Christian education children of converts.

The Mission had in 1893, in eight of the provinces, **11 boarding-schools** (containing **133** children), all but one being exclusively for girls; **29 day-schools,** with an attendance of **416 boys and girls.** Sunday schools for both adults and children are common.

Training.

The training of native preachers has been an object ever kept in view. The method the LORD adopted in training the disciples has been aimed at as the most effective in the early stages of Christian work; and so far as carried out, it has not proved disappointing. The mistake was made at first of employing too many young Christians, and supporting them with foreign money; but it was found that, while the early results looked very promising, in the long run they were disappointing. Unpaid helpers, or those employed by the native Churches, are found to build up a more substantial and lasting work.

Medical Missionary Work.

The great value of medical missions has been recognised from the outset; and they have been found specially useful as a pioneering agency. In this way, not only have the efforts of the medical staff of the Mission, all too small as it is, forwarded the work, but many members of the Mission who are not fully qualified have rendered very helpful service.

While some of the medical men have from the outset confined their efforts to one locality, others, with the happiest results, have given the work a start or an impetus in one place, and then have given like help elsewhere. For instance, Dr. Douthwaite greatly helped the work in Shao-hing in 1874-75, in Kiu-chau in 1876-80, and in Wun-chau in 1881, ere going to his present post at Chefoo. Dr. Pruen did medical work in Fan-ch'eng in 1880, then in Chefoo and Ch'en-tu, and of late years in Kwei-yang. Dr. Edwards did medical work in Ch'ung-k'ing and Ch'en-tu before going to T'ai-yüen.

On the other hand, the work of one good hospital and dispensary, if centrally situated, may affect all the work in a province; and, of course, the medical work grows larger, and greater local results are developed, where it can be more permanently carried on. For example, Dr. Schofield, of T'ai-yüen, had in the first year of his medical work [1881] 1,527 new out-patients and 3,204 visits, with 40 in-patients and 25 operations. But in the second year the work was doubled: there were 3,110 new out-patients, 6,631 visits, 105 in-patients, and 292 operations. When the Chefoo hospital and dispensary were opened in 1882, the total number of visits

from out-patients was 3,000, and the in-patients were 39 ; whereas in 1892 there were 9,023 visits from out-patients, 163 in-patients, and 292 operations ; and in 1893 there were 12,055 visits from out-patients, 125 in-patients, and 376 operations.

As the number of medical missionaries in connection with the work has increased, the number of centrally situated hospitals has also increased ; and the need for temporary medical work as an auxiliary has diminished.

The medical missionaries who have been connected with the work are as follows :—

J. Hudson Taylor, M.R.C.S.	Ningpo, Hang-chau, &c.
T. P. Harvey, L.R.C.P.	Bhamo (Upper Burmah.)
Wm. L. Pruen, L.R.C.P. and S.	Ch'en-tu, Kwei-yang, &c.
R. Harold A. Schofield, M.A., M.B. Oxon., B. Sc., Lond., F.R.C.S.	T'ai-yüen (SHAN-SI.)
E. H. Edwards, M.B., C.M.	T'ai-yüen, &c.
Wm. Wilson, M.B., C.M.	Han-chung (SHEN-SI.)
A. W. Douthwaite, M.D. [U.S.A.]	Kiu-chau, Wun-chau, Chefoo, &c
Herbert Parry, L.R.C.P., M.R.C.S.	Chefoo, Gan-k'ing, Ch'en-tu, &c
J. Cameron, M.D. [U.S.A.]	Chefoo, Ch'ung-k'ing, &c.
J. C. Stewart, M.D. [U.S.A.]	T'ai-yüen, Kwei-hwa-ch'eng, &c.
H. A. Randle, M.D. [U.S.A.]	Chefoo (T'ung-shin).
Geo. A. Cox, L.R.C.P. and S.	T'ai-yüen, Chinkiang, &c.
F. Howard Taylor, M.D., Lond., F.R.C.S.	Ho-NAN stations.
J. E. Williams, M.R.C.S.	GAN-HWUY and HO-NAN stations.
W. Millar Wilson, M.B., C.M.	T'ai-yüen, P'ing-yang (SHAN-SI.).
Miss A. Ross, M.D. [U.S.A.]	Lu-chau (SI-CH'UEN.)
J. W. Hewett, L.R.C.P., M.R.C.S.	Gan-k'ing.

Of the above seventeen, Dr. Harvey's health failed in Burmah, and he had to retire from missionary service ; Drs. Schofield and Cameron fell victims to their self-denying efforts for the good of the Chinese ; and Dr. Randle joined another Mission,—leaving thirteen now in connection with the work.

The following, among others, though not fully qualified, have rendered important medical service to the Chinese :—

Hy. Soltau (since qualified).	Bhamo (UPPER BURMAH).
George King (now qualifying in Edinburgh].	Han-chung (SHEN-SI), Lao-ho-k'eo (HU-PEH), &c.
Henry Hunt.	Ho-NAN, Ts'in-chau (KAN-SUH).
David B. Thompson.	Kiu-chau (CHEH-KIANG.)
Jno. Anderson (now qualifying, in U. S. A.)	Ta-li Fu (YUN-NAN).
G. A. Huntley (ditto).	Ch'eng-ku (SHEN-SI.)

Gan-k'ing.

San-yüen, T'ung-chau (SHEN-SI).
Tuh-shan (KWEI-CHAU).
Cheo-ch'ih (SHEN-SI).

[illegible] about **twelve trained nurses and** [illegible] missionaries and the Chinese as occasion [illegible] the year 1893 the C. I. M. had **7 hospi-** [illegible] **refuges** for the cure of **opium-smok-** [illegible] help of an informal character had [illegible] all the principal stations. The aim to [illegible] for the body, has been not infrequently

[illegible] foregoing Report of the work in China for [illegible] 1893 inclusive, shows that the object of [illegible] missionaries in all the previously unoccupied [illegible] accomplished as far as HU-NAN and KWANG-SI are [illegible] province workers of other Missions from [illegible] than the C. I. M. For Thibet, too, less has [illegible] been hoped. In some other provinces there [illegible] ripening; and, generally speaking, the work [illegible] sight. To judge correctly of the work, re- [illegible] of the country, the vast numbers of the [illegible] nature of all preparatory work (especially in [illegible] Still, a foundation has been laid; thousands [illegible] tens of thousands have been interested, and [illegible] salvation; and the number who have [illegible] attend the worship of GOD, is ever in- [illegible] have every reason, notwithstanding all [illegible] and the difficulties of the work, to thank [illegible] assured that in due season they shall reap [illegible] not.

FRIENDS' FOREIGN MISSION ASSOCIATION.

Chungking, Szchuen.

THIS Mission was commenced in 1884 by Miss H. Green, who resided in Hankow over two years, during which time she carried on dispensary work and women's classes.

In 1887 members of Mission removed to Han-chung in Shen-si, where some medical and evangelistic work was done for another two years.

In 1890 the Mission was established in Chungking, Szchwan, where work is being carried on under the following heads:—

Evangelistic.—Daily preaching in two preaching halls. Good and attentive audiences, the result of which is a widespread knowledge of the truth, though comparatively few join the Church.

Street preaching also several times a week.

Country tours as way opens during the year.

Pastoral.—Church membership was commenced in 1891, but at present there are only five members; one having lately died.

While attention is given to the native Christians in these early stages of the Mission the heathen claim the largest share of attention.

Sunday School was commenced in the beginning of 1894, is attended principally by children, though there are also two classes for adults—one for men and one for women.

School Work.—Girls' day-school was commenced in 1891, attended by children under 14 years of age.

Boys' day-school was commenced in 1892, and is attended by children of between seven and fourteen years of age.

Women's Work.—Two classes are held weekly for women, and occasionally additional ones; the attendance, when commenced, was large, owing to curiosity; at present it is very variable, and we find it difficult to create a permanent interest of the women in the Gospel.

Dispensary Work has been carried on since opening in 1892. The dispensary is open three times a week for men and women.

Christian Literature.—Since 1893 a member of the Mission has taken charge of the depôt of the China Tract Society; distributions being made as ordered to the various stations of different Missions in this and adjoining provinces.

R. J. DAVIDSON.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

(A. B. C. F. M.)

Introductory Remarks.

The Missions of the American Board in China were commenced in 1830 at **Canton** by the Rev. E. C. Bridgman, D.D., the **first American missionary** to this empire. At that time Dr. Morrison was alone in his missionary work; the Chinese refusing to permit other missionaries of the London Missionary Society to join him in Canton or Macao, so that Dr. Medhurst and associates were obliged for the time to locate in the Straits Settlements. The Mission of the American Board at Canton was discontinued in 1866, but resumed again in 1888 in connection with work for the Chinese in California.

The Amoy Mission was commenced in 1842 and transferred to the Board of Foreign Missions of the Reformed (Dutch) Church in 1857.

The **Foochow Mission** was commenced in 1847, and is doing an important work in the province of Fookien.

The **Shanghai Mission** was begun by Dr. Bridgman in 1847, and its base of operations removed to the north after Mr. Blodget had commenced the "North-China-Mission" at Tientsin in 1860.

The **Shansi Mission** was opened in 1882, and has now two stations—one in Tai-ku, the other in Feng-chow-fu. These are all the Missions of the American Board in China at present.

1. The Foochow Mission.

From the first founding of the Mission in 1847 **evangelistic efforts** have had a prominent place in the work of the Mission. The first missionaries—Rev. Stephen Johnson, who landed on 2nd January, and Rev. and Mrs. L. B. Peet, who landed on 7th September of that year—had spent several years in Siam laboring among the Chinese there who spoke the Amoy language. Being familiar therefore with mission work, although unable to preach in the Foochow colloquial, they began at once to distribute Christian tracts and books in the streets and shops until they could undertake other kinds of effort. As soon as practicable small places were rented on busy streets and opened for preaching. Also for many years a good deal of preaching was done in the streets in connection with the distribution and sale of books and tracts. In the fifties the Rev. Justus Doolittle was noted for his success in selling books in the streets of the large Nantai suburb. Since the opening of permanent chapels

and churches in locations where good audiences, both day and evening, could be secured, the less exhausting method of indoor preaching has been adopted, and in the city and suburbs street preaching has been mostly abandoned. Of late years regular **evening evangelistic services** have been held, both in our city churches and chapels and at some out-stations. In country villages preaching is still engaged in by natives and foreigners in connection with the sale of books and tracts.

House to house visitation has been much practised by missionary ladies and Bible women, and at present this form of work is only limited by the time and strength of those engaged in it.

Missionaries as well as natives engage in preaching on the Sabbath and at other times. The foreign missionaries exercise temporary oversight over native Churches, but in no case become permanent pastors of them.

The common form of **Sunday services** comprises preaching in the forenoon, Sunday or Bible school exercises in the afternoon and Christian endeavor meetings in the evening. For many years members of the Mission have united with others in preparing Sunday school exercises in the colloquial language for common use.

The **Christian Endeavor** movement was first introduced among us in 1885 by Rev. G. H. Hubbard and Miss E. J. Newton, and has resulted in much good.

Temperance work was commenced in introducing the use of unfermented wine at the Lord's Supper by Mr. and Mrs. Hartwell in 1869. In 1885 a temperance society was started with three pledges against the use of opium, tobacco and alcoholic drinks. Several hundred, including all our native preachers, have signed the pledges, and by vote of the Mission no one will be accepted for theological training who will not sign these three pledges.

One of our native pastors, Rev. Ling Nik-sing, since 1890 has done laborious work in trying to **cure opium smokers** by means of prayer and the help of medicines after they had attended prayer-meeting regularly for two weeks and had learned to personally engage in prayer for divine aid. A few have become truly converted, but most have fallen back again to use the pipe, owing to their lack of true faith in God and the impossibility of following up so large a number —nearly **one thousand**—by personal effort to encourage them to persevere in resisting all temptations to return to the use of the drug.

At present our **theological students** live at our Foochow Churches and chapels, being distributed so as to help in the evening meetings and Christian work connected with the different localities. These students are aided two dollars and a half a month towards their support.

All our Christians are urged to contribute for the support of the Gospel, either in weekly Sabbath offerings or by some other method.

Personal teachers are paid seven dollars a month or less according to ability or hours of employment. **School teachers** in boarding-schools receive from five to ten dollars a month during term time. Day-school teachers may be aided two dollars a month for ten months of the year in addition to what is given by the pupils. **Ordained pastors** receive from six to ten dollars a month according to place and circumstances, and other preachers from three and a half to eight dollars a month, the amount varying for like reasons. Some local **booksellers** are paid two dollars and a half a month in addition to one-third of their receipts from sales of books.

The Mission has had a **boys' boarding-school** most of the time since it was commenced by Mr. Doolittle in 1853 or 1854. It has now grown into a **college** for young men with from sixty to seventy students, under the charge of Rev. L. B. Peet, aided by partial labors from several members of the Mission and by five native teachers. About half of the students are **learning English**, and pay all their expenses. Some of the others are aided one dollar a month by the Mission towards the expense of their board. The **twenty-eight day-schools** of the Mission in 1893 were for both male and female pupils. Of the over six hundred pupils seventy-four were girls. They were taught by Christian teachers, five of whom were women.

The **education of girls** as boarding pupils was commenced in 1854, and has now grown into a **high school** of about seventy pupils with a regular course of study. At present it is in charge of Miss E. J. Newton; her associate, Miss E. M. Garretson, having returned to U. S. A. the present year (1894) on furlough. One male native teacher and two female teachers are employed in the school.

The special work for young men is confined mostly to the college under Mr. Peet. He and Miss Chittenden have had **Bible classes** among the students, and a number of them, under the direction of the native pastor of the city Church, practice going out for **evangelistic work** on Sunday afternoons.

As to **higher education**, besides the young men's college and girls' high school already mentioned, there were **eleven theological students** in 1893, and there are at present five male **medical students** under Dr. Kinnear's instruction and four **female medical students** under the instruction of Miss Dr. Woodhull.

In an industrial line Mr. Peet has a press for printing in **Romanized colloquial** and in English, connected with his school, and

gives several students the opportunity to learn printing and pay their way in the college. He has also advertised to teach **photography**, and has prepared a studio for the purpose.

The special work of the Mission for women consists of a **woman's school** in the city in charge of Miss H. C. Woodhull, with two female native teachers, in which they are taught to read in the Romanized colloquial; a station class of nearly twenty women in charge of Mrs. Woodin and Miss Newton, who are taught in the native colloquial character; and two Bible women also under the oversight of the last two ladies. In 1893, at the suggestion of native female Church members, a woman's home missionary society was formed to raise funds to aid in meeting the expense of visiting houses for evangelistic purposes. This has much stimulated efforts in this line by our native membership.

There is a men's **hospital** and general dispensary at Po-na-sang, first established by Dr. Osgood and now in charge of Dr. Kinnear. There is also a hospital and dispensary for women and children within the city under the care of Drs. Kate C. Woodhull and Frances E. Nieberg. And there is a dispensary at Pagoda Anchorage under Dr. Whitney, and one at Shao-wu under Dr. Bliss. The latter physician during the year ending 31st March, 1894, made four hundred and seventy-three visits to the sick at their homes.

The Mission had an **opium refuge** for a number of years, and about three thousand opium patients were received into it first and last. But it has now for some years been in the hands of a medical graduate, who conducts it independently of the Mission.

From the early years of the Mission a great deal has been done to prepare the **Scriptures in the Foochow colloquial** language. Messrs. L. B. Peet, Baldwin, Cummings, Doolittle, Hartwell and Woodin all have more or less engaged in this work. The first complete edition of the New Testament, prepared by two members of this Mission and two of the American Methodist Mission, was published in 1866. Subsequently the Old Testament was translated, and the whole Bible again revised for publication in union with the other missions. Also from the beginning **tracts and books** have been prepared and published in poetry and prose, and a *catechism, hymn books* and a colloquial *child's paper;* the latter in union with the other missions. Further, elementary treatises have been published in *arithmetic, geography, astronomy, physiology,* and a work on *anatomy,* and in connection with a member of another mission a *dictionary* and *manual of the Foochow Dialect.* The Rev. J. E. Walker has also prepared Scriptures and books for publication in the *Shao-wu colloquial.*

C. H.

2. The North-China Mission.

We have received no Report from this Mission, but the following has been culled from their annual Report of 1894:—

The Field of Labor.

This may be considered under two aspects: First, the field spread out before the Churches; and, second, that already occupied.

When this Mission was commenced in 1860, at Tientsin, the entire provinces of Chihli and Shansi, with the adjacent regions of Inner Mongolia, the North-western parts of Shantung and the Northern and Eastern parts of Honan, all accessible from Tientsin and containing in the aggregate more than seventy-five millions of human beings, were thrown open to the labors of Christian missionaries, and the Churches were invited to enter in and reap the harvest. No more interesting and important field was ever offered for missionary labor.

Within this field, in the provinces of Chihli and Shantung, the American Board has established one Mission, consisting of seven stations, and in the province of Shansi a second Mission of two stations.

The seven stations of the North-China Mission extend along an irregular line of some five hundred miles in length from north-west to south-east and one hundred and ten miles south-west from Tientsin. They are located in a populous region of country, in which the people all use the same language, and are everywhere accessible to the Gospel. They include Tientsin, the entrepôt of trade for all this region; T'ung-chou at the head of navigation of the Peihŏ; Peking, the capital of the empire; Kalgan, a centre of Mongolian and Russian trade; Pao-ting Fu, the provincial capital; the country station of P'ang-chuang in North-west Shantung, south of the important city of Têh-chou; and Lin-ch'ing, south of Têh-chou, a department city on the Yü-hŏ at its junction with the Grand Canal. The opportunity of reaching large multitudes of the Chinese from these seven stations, Mongolians also from one of them, is sufficient to satisfy the most sanguine desires. Already outposts have been established in many localities, and there are at present, connected with the Mission, Church members, or those who are on probation for Church membership, in as many as *four* hundred and fo[illegible]s, towns, villages and hamlets. The largest number conne[illegible] any one station is one hundred and *fifty*. P'ang-chu[illegible]s of these. Many of them were handed over fro[illegible]algan has one hundred, and Peking and

Pao-ting Fu about sixty each. In so many places have some rays, at least, of the light of the Gospel penetrated the darkness.

Missionaries.

The working force to occupy these stations and outposts was composed in 1894 of twenty-four missionaries, six of whom have the degree of M.D., and one of whom acts as Business Agent for the Mission; all of them, except one, being married men, and all but three having been in the field during the past year; also of fourteen unmarried missionary ladies, one of whom has the degree of M.D., and all of whom, excepting one, have been in the field during the year, or the greater part of the year.

Native Agency.

In harmonious co-operation with this company of laborers from the homeland are three ordained native pastors, twenty-four preachers, twenty-six teachers of schools and twenty-three exhorters, seventy-six in all, not to speak of some who at their own charges, or helped by Chinese brethren, do much to spread the knowledge of the truth.

The Work done.

This naturally divides itself into preaching, teaching, healing the sick and literary work, connected with which is the work of the Press.

Preaching the Gospel.—There are in the Mission forty-three places for stated preaching, and for preaching which is not stated every city, town and hamlet, every street, road and by-way, and multitudes of homes of the people afford abundant opportunity.

Station Classes.

The teaching of Station Classes is a form of preaching the Gospel. Christians from the country, men or women who have never learned to read, or who know only a few characters, and inquirers, also from the country, who have had little opportunity to become acquainted with the Gospel, are invited to assemble at the central station for a few weeks, or at the most for a few months, to be instructed in the Bible and in the most simple truths of Christianity.

Station classes have increased very much in the Mission during recent years. In all the older stations there are station classes of respectively by men or by women, and in in one year.

Itinerating.

Journies into the country for the purpose of visiting out-stations, instructing and confirming Church members, awakening interest in those without, and carrying the message into regions beyond, have been undertaken from all the central stations of the Mission.

Education.

Under this head will be included the Gordon Memorial Theological Seminary, the North-China College, the Bridgman School, boarding-schools and day-schools for boys and for girls.

Theological Seminary.

The work in this Mission has not yet attained sufficient dimensions to furnish a new class each year for the Theological Seminary. Thus far it has been able to supply but three classes, the third of which is now pursuing its course of study, and will graduate next year. As the years go on the classes will become more numerous, and each year larger.

Very great prominence is given to the study of the Bible, both of the Old Testament and the New. Church history, theology, homiletics, pastoral theology, each have their place in the appointed curriculum. A course of lectures has been provided each year for the students and for the native helpers from other stations, who assemble at Tung-chou at the annual meeting. These lectures and the meetings held at that time have been a source of mental quickening and spiritual uplift.

The present class numbers thirteen; one member belonging to the London Mission.

North-China College.

The North-China College of the American Board is now in the early stages of its career, but everything pertaining to it is full of hope and good cheer. The relief for its urgent necessities which came in the telegram during the Mission meeting bidding to Arise and Build, thus completing the half-erected "Williams' Hall," is a good omen for the years to come.

It is well that this large well-built edifice, erected in great part by funds realized from the sale of the dictionary left to the Mission by the late Dr. S. W. Williams, in its design not without regard to architectural effect and beauty, the first of a group of buildings contemplated for the growing wants of the institution, should be called the "Williams' Hall." Thus will this worthy

name be perpetuated in the Mission, as well by the Williams' Hall in Tung-chou, as by the Williams' Hospital in P'ang-chuang.

The number of students during the past year was seventy.

The studies have ranged through the Chinese classics, sections of the Old and New Testaments as prescribed in the regular course, arithmetic, algebra, geometry, Chinese and Western history, natural and moral philosophy and physiology.

What with the new building and a goodly number of students to be increased continually by the graduates of the station boarding-schools, the college may now be said to be fairly launched upon its course of usefulness.

In the *Annual Catalogue of the North-China College* (for 1894-5) its organization for their educational department is as follows :—

The Station Schools (or primary) with four years' course of study.

The Mission Academy, intermediate (or secondary) with three years' course.

The Mission College with four years' course.

At the end of the college course students, if they desire, may enter on the study of theology or medicine.

The Mission provides tuition, board and rooms without charge. Students furnish their own clothing and travelling expenses from their homes to Tung-chou.

The Mission has already obtained $14,000 for its college and "a few additional thousand dollars," but the needs of the Mission now are :—

To complete present college	$ 2,000
To provide apparatus, books, maps, etc. ...	3,000
To surround the grounds with brick wall ...	3,000
To erect two missionary houses	6,000
To erect a second college hall	15,000
	$ 29,000

The Bridgman School.

This school for girls is the oldest educational institution in the Mission, or even in any Protestant mission in North-China. It was founded in 1864 by Mrs. Bridgman, whose name it bears, and has been most laboriously and carefully conducted ever since.

The Four Books are taught in the school, the Chinese Classics for girls and several smaller books; also arithmetic, mental and written, geography, history, physical geography, science primer, biology and physiology. But the principal study is the Bible.

Boarding-schools for Boys.

Boarding-schools for boys, or for girls, at the various stations of this Mission are of recent date. Although a school for boys was early established in Peking it was given up in 1869. The school at Tientsin, under the care of Mr. Doolittle, was soon disbanded. Of recent years it has seemed necessary to institute boarding-schools for boys preparatory to the college at Tung-cho; and there are now three such schools, one at Kalgan of twenty-five pupils, one at Pao-ting Fu of seventeen pupils and one at P'ang-chuang of nine pupils. A movement has been made in Tientsin the past year to establish a school at the settlement, in which a part of the pupils shall be boarders. There have been in Peking, perhaps also in other stations, a few pupils supported by Christian friends.

The *P'ang-chuang* station is glad to report what is really a forward movement in establishing a boarding-school for boys, and with it a day-school, in both cases looking toward self-support.

In *Kalgan* a very thorough course of study is proposed, extending over five years.

Three boys were sent last year from the boarding-school in Pao-ting Fu to Tung-chou. In Pao-ting Fu the plan is to subordinate the day-schools at the out-stations to the boarding-school in the central station, and from this school to forward pupils after two years' study to the college in Tung-chou.

Boarding-schools for Girls.

It has been found impracticable to prevail on parents living in stations more remote from Peking, as Kalgan and P'ang-chuang, to send their daughters to the Bridgman School. Hence it has been thought best to open schools for girls at these stations.

Day-schools.

There are twenty-seven day-schools in the Mission with an aggregate of four hundred and fifty-four pupils, of whom two hundred and thirty-four are boys, two hundred and twenty are girls. This gives an average of nearly seventeen pupils to each school.

Literary Work.

The Rev. W. Ament has edited during the year, as for two years previous, a Chinese illustrated paper called the *North-China Church News*. It is published by the North-China Tract Society;

quite a number of members of his own as well as of other Missions contributing to its columns. It is mainly religious in its design.

Dr. Sheffield has published his treatise on *Systematic Theology* in six volumes.

Dr. Blodget has finished a tract, or treatise, of sixty-eight pages more or less, of an apologetic nature, designed to explain to the governing powers and literary classes the nature and aims of Christianity. The title of the book is *Shêng Chiao Juh Hwa*, Christianity in China.

The Press.

The money for the Press was first given to the American Board by the Bleecker Street Church in New York, and Dr. Williams was the first printer at Canton. After the destruction of the Press at Canton by fire in 1858 the Press at Peking was established in 1869 by money received as indemnity for the same. Mr. P. R. Hunt had charge of the Press until his death in 1877, and after that Mr. Noble succeeded to this duty. More than six years have now elapsed since, by the departure of Mr. Noble for the United States, the oversight of the Press was devolved upon Dr. Blodget. The excellence of Mr. Hunt's plans, arrangements and training of workmen, combined with the system of piece work introduced by Mr. Noble, have enabled one in no wise acquainted with the art of printing to carry forward the work with a good degree of success.

The coming of Mr. Mateer this year (1894) to be superintendent of the Press will, it is hoped, give a new impetus to the work.

The total number of sheet tracts and other sheets printed during the year is	77,750
The number of tracts and books	34,940
Total number of pages	1,702,160

There are in this Mission 17 missionaries, 5 physicians, one of whom is a lady, one business man, 20 wives, 13 unmarried ladies, making a total of 55 foreigners. The total of native agents is 75, making a grand total of 130 workers, who have now (Dec., 1893) a grand total of 1,602 Church members, who contributed during the year the sum of $631.15 Mexican Dollars.

We have received no Report from the **Canton mission** or the **Shansi mission.**

Statistics of the American Board of Commissioners for Foreign Missions in Fukien Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)									The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.														
				Foreign.	Native.	For.	Native.					For.	Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom. Teachers.				Male.	Female.								
Foochow city	... ...	.....	1862	3	1	...	...	7	3	...	1	2	4	... 2	1	...	1	112	53	21	...	50	113.67	2	150	18	$687.97
		Chui-puo	1869	...	...	...	1	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	.....	...	20	3	75.88
		An-puo.....	1891	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	27.00
		Seng-sen.....	1891	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
		Puo-teng	1892	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
		Sa-hiong.....	1892	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
		Chieng-muang.....	1892	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
Foochow Suburbs	... ...	.....	1847	1	2	...	1	4	3	1	3	2	2	2 2	2	...	2	104	79	29	...	20	59.85	3	190	23	122.75
		Chong-ha.....	1867	...	1	...	...	...	...	...	...	...	...	... 1	1	...	1	14	12	1	...	...	6.75	1	20	4	13.35
		Kak-liang.....	1881	...	1	...	...	1	...	...	...	...	...	...	1	...	1	18	7	13	...	...	9.64	...	...	...	19.64
		Yung-fuh City.....	1865	...	...	...	2	1	...	...	...	...	...	...	1	...	1	...	...	3	...	...	7.24	1	15	...	11.20
		Kah-tan	1872	...	...	...	...	...	...	...	...	...	...	1	...	...	...	36	19	...	...	...	.....	...	...	...	.....
		Wo-chia.....	1875	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	1	10	...	.....
		Ngu-kang.....	1875	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	1	5	...	.....

Pagoda Anchorage	...	...	...	1891	...	1	1	...	...	1	...	1	...	...	...	1	...	...	...	1	...	...	...	4.13	1	20	...	$7.13
			Lang-puo	1863	...	...	...	...	...	1	...	...	...	...	...	...	1	...	1	5	1	...	...	...	1.29	1	15	...	1.29
			Ku-sen	1867	...	...	...	1	...	...	...	...	...	...	...	...	1	...	1	3	2	...	...	...	2.37	1	15	...	2.37
			Chang-loh City	1865	...	...	...	1	...	...	...	...	...	...	...	2	1	...	1	11	7	3	...	...	7.82	1	30	...	24.82
			Kang-tong	1867	...	...	...	1	...	...	...	...	...	...	...	1	1	...	1	9	8	2	...	...	4.15	...	...	...	26.79
			Tang-tan	1889	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	...	.....	...	...	...	2.00
			An-woh	1890	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	.....	...	...	...	15.00
			Mui-hua	1867	...	...	...	1	1	...	...	...	...	...	...	...	1	...	1	21	9	3	...	...	2.11	1	30	...	14.11
			Sharp Peak	1882	...	...	...	1	...	...	...	...	...	...	...	...	1	...	1	15	2	1	...	...	4.00	1	20	...	19.00
			Lan-kie	1892	...	...	...	1	...	...	...	1	...	...	...	...	1	...	...	4	1	5	...	...	.....	...	...	...	.....
Shao-wu	...	...		1876	2		...	2	3	3	...	...	...	...	...	...	1	...	1	58	21	15	...	...	24.00	...	...	...	57.00
			Chu-ken	1893	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	5	10	...	...	.....	...	...	...	.....
			Hüo-pin	1893	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	5	...	...	.....	...	...	...	.....
			Tang-chin-ken	1882	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	54	13	7	...	...	35.50	...	...	...	118.90
			Tang-ken	1873	...	...	...	2	1	...	...	...	...	...	...	...	1	...	...	7	3	3	...	...	5.25	...	...	...	7.25
			Ki-tung	1882	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	3	3	6	...	...	.....	...	...	...	.....
			Ki-shi-tu	1889	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	24	8	18	...	...	.....	...	...	...	16.00
			Suei-kan-tsai	1890	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	2	2	2	...	...	16.00	...	...	...	.....
			Tsz-tsien	1888	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	7	5	16	...	...	.....	...	...	...	.....
			Grand Total for Fuhkien		6	6	1	19	26	11	1	8	4	6	2	12	16	...	14	514	263	163	...	70	$303.77	15	540	48	$1,269.45

Statistics of the American Board of Commissioners for Foreign Missions in Chihli and Shantung Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.													
				Foreign.	Native.	For.	Native.					For.	Nat.												
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893. Male.	No. of Communicants in 1893. Female.	No. of Adults baptised in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Chihli.																									
Tientsin	天津府	1	1860	2	...	2	3	1	2	3	...	2	...	...	...	1	...	1	118	29	...	...	...	Gold. $15.58	...	...	...	.....
Peking	順天府	5	1864	2	1	3	7	9	3	6	...	1	3	3	...	3	...	1	526	69	...	...	...	100.85	...	...	...	.....
Kalgan	宣化府	3	1865	3	...	3	3	3	3	4	...	1	...	2	...	1	...	1	161	46	...	...	...	40.44	...	...	...	.....
T'ungchow	順天府	2	1867	4	1	3	3	3	5	1	...	2	2	3	...	1	1	...	155	17	...	...	...	105.62	...	...	...	.....
				11	2	11	16	16	13	14	...	6	5	8	...	6	1	5	960	161	...	...	...	262.49	...	...	...	Gold. $262.49
Shantung.																									
Paotingfu	保定府	8	1873	2	1	2	4	3	2	4	...	2	...	2	...	1	...	1	214	45	...	...	...	129.80	...	...	...	.....
Pangchuang	東昌府	13	1880	2	...	2	4	4	2	4	...	2	...	...	...	1	...	1	366	58	...	...	...	159.44	...	...	...	.....
Lingching	東昌府	2	1886	1	...	1	...	3	2	1	...	...	...	...	...	1	...	...	62	5	...	...	...	4.84	...	...	...	.....
				5	1	5	8	10	6	9	...	4	...	2	...	3	...	2	642	108	...	...	...	294.08	...	...	...	294.08
		Grand Total for Chihli & Shantung		16	3	16	24	26	19	23	...	10	5	10	...	9	1	7	1302	269	...	...	...	556.57	...	...	...	Gold. $556.57
		Grand Total for Fuhkien, Chili and Shantung		22	9	17	43	52	30	24	8	14	11	12	12	25	1	21	2379	432	...	...	70	860.34	15	540	48	Mexican. $1269.45

Educational Statistics of the American Board of Commissioners for Foreign Missions for China.

Location.	Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)								Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)								Colleges and Training Classes. (*Students generally over 19 years of age.*)								Grand Total.		Remarks.
Name of Place.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																											
Fênchow-fu	2	35	18	2	2	...	35	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	53	4	
Foochow	36	...	741	3	36	...	741	.....	...	...	...	...	...	...	...	.....	2	102	...	8	5	102	95	...	843	52	
Kalgan	2	...	33	2	2	...	...	.....	2	51	...	3	5	...	...	.....	...	...	...	...	...	...	...	...	84	12	
Linching	1	...	15	1	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	15	2	
P'angchuang	7	...	60	...	7	...	...	.....	2	64	...	2	3	...	...	.....	...	...	...	...	...	...	...	...	124	12	
Paotingfu	...	...	...	...	...	...	...	.....	1	17	...	1	1	...	...	.....	...	...	...	...	...	...	...	...	17	2	
Peking	4	...	44	1	4	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	44	5	
T'ung-chow	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	3	77	...	7	3	...	...	...	77	10	
For Females.																											
Fênchow-fu	1	7	...	1	1	...	7	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	7	1	
Foochow	1	31	...	1	1	...	...	.....	3	110	...	5	7	...	85	.....	...	...	...	...	...	...	...	...	141	14	
Kalgan	...	...	...	...	...	...	...	.....	2	21	...	2	2	...	...	.....	...	...	...	...	...	...	...	...	21	4	
P'angchuang	...	...	...	...	...	...	...	.....	5	167	75	6	5	...	...	.....	...	...	...	...	...	...	...	...	242	11	
Peking	8	...	65	1	4	...	...	.....	1	50	...	3	3	...	...	.....	...	...	...	...	...	...	...	...	115	11	
Total	62	73	976	12	58	...	783	.....	16	480	75	22	26	...	85	.....	5	179	...	15	8	102	95	...	1783	140	

Medical Statistics of the American Board of Commissioners for Foreign Missions.

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	M.	F.													
Foochow City *...	城內	福州	閩縣	.....	.....	2	.....	...	4	1	...	...	1									
Foochow Suburbs	南台	福州	閩縣	1	.....	.....	.....	5	...	1	364	500	1	4845	14776	...	5	5	$771.00	$302.00	$47.57	
Pagoda Anchorage (for 1894, eight months)	羅星塔	福州	閩縣	1	.....	.....	.....	...	...	...	...	...	1	700	800	...	...	...	$100.00 ‖	.....	5.00	
Shaowu.....	邵武	邵武	邵武	1	.....	.....	.....	...	...	...	...	473	1	1477	3111	...	...	...	248.50	.....	.....	147.76
T'ientsin.....	天津	天津府	天津縣	.....	.....	.....	.....	...	...	...	...	...	...	.....	.....	...	...	...	.....	.....	.....	8.00
Peking †.....	北京	順天府	大興縣	.....	.....	1	.....	...	...	...	...	...	1	.....	.....	...	...	...	.....	.....	.....	31.11
Kalgan.....	張家口	宣化府	萬全縣	1	.....	.....	.....	...	...	...	...	...	1	.....	2166	...	...	...	.....	.....	.....	21.66
T'ungchow.....	通州	順天府	通州	1	.....	.....	.....	2	...	...	...	—	1	1480	8784	...	...	...	.....	.....	.....	87.84
Paotingfu.....	保定府	保定府	清苑縣	2	.....	.....	.....	2	...	...	712	...	1	6355	11282	...	...	...	.....	.....	.....	112.82
Pangchuang.....	齊莊	東昌府	恩縣	2	.....	.....	.....	2	...	...	516	...	1	7320	8327	...	...	...	.....	.....	.....	83.27
Linch'ing.....	臨清	東昌府	臨清州	1	.....	1	.....	2	...	...	98	...	1	.....	2861	...	...	...	.....	.....	.....	28.61
Total.....	.....	.....	.....	10	.....	4	.....	13	4	2	1690	973	10 ‡‡	22177	52107	...	5	5	1119.50	302.00	52.57	521.07

* Closed during most of year. † Doctor absent during 1893. ‡ Six of these dispensaries have in-patients, and might be called hospitals. ‖ 8 months.

AMERICAN BAPTIST MISSIONARY UNION.

THE American Baptist Missionary Union appointed its first missionary to the Chinese in 1834, and began work among that people in Siam.

Siam was chosen as a field of operations on account of its proximity to China, on account of the great number of Chinese in that country, and because at the time it was practically impossible to enter China itself.

By the treaty of 1842 the island of Hongkong was ceded to England, and in the same year work was begun at that place. The dialect used by the missionaries, both in Siam and at Hongkong, was that spoken in the prefecture of Tie-chiu (潮州), of which Swatow is the port, north-east of Hongkong, and distant 180 miles. At the entrance of the bay on which Swatow is situated there is a small island called Double Island, on which foreigners secured a foothold before the port was opened to the outside world. To this island the work was removed from Hongkong in 1860, and in the same year Swatow, by treaty, became an open port.

The town of Swatow is on the north side of the bay, and inland from Double Island five or six miles. The bay is one mile wide at this point, and the Baptist Mission compound is on the south side, which is called Kak-chieh (角石).

The work for which Swatow is the base of operations and base of supplies is divided into two departments—the **Tie-chiu department** and the **Hakka department.** The former includes the territory in which the Tie-chiu dialect is spoken, and the latter that in which the Hakka dialect is spoken. The missionaries using the Hakka dialect rent houses, which they occupy in the prefectural city of Ka-yin (嘉應), about 150 miles north-west from Swatow. This work is of very recent origin.

In the Tie-chiu department the entire field has been worked from Swatow as a base for thirty years, but during the last year (1893) a compound was secured in the town of Ng-kng (黃岡), thirty miles north-east from Swatow, and a mission family is stationed there.

The following statements have reference to the work which has Swatow for its base of operations.

The territory worked extends along the coast about 150 miles and inland about 60 miles. It contains about 6,000 towns and villages, and 3,000,000 of inhabitants, who speak the Tie-chiu dialect.

There is a Church at the central station where representatives of the thirty or more out-stations **meet** regularly, **once in three months**, for study and mutual edification and consultation, for the transaction of business and for the celebration of the Lord's Supper. Further, the several groups of believers meet regularly each Sunday in their own chapels at the out-stations. While not as yet formally organized as independent Churches each of these congregations is practically self-governing, and the time is anticipated when they shall formally become independent and self-sustaining Churches. In the meantime they bear a relation to the central Church, similar to that which city missions bear to the parent Church which conducts them.

All of the work is on strictly evangelical lines. **There are, as yet, no native pastors**; all of the preachers being considered evangelists. The principle acted upon thus far is this, that no preacher should become the pastor of a congregation until that congregation would assume his entire support. While the preachers receive their support, wholly or in part, from Churches in the United States, they are **evangelists**, and are under the direction of the missionaries; when they become independent of such support they may be made **pastors** of independent Churches. At a few of the out-stations some help has been given in building houses in Chinese style, to be used as chapels, but in most cases a house, or part of a house, has been rented for that purpose. In many of these houses a room or two is fitted up as a resting place for the missionary in charge, but as a rule a boat is his home during his trips to the country; the numerous bays, natural streams and artificial canals making it possible to **reach** nearly **every part** of the field **by means of boats**. Whether making his home in a "chapel," or in a boat, the missionary usually has a company of preachers, with whom he works in all the accessible towns and villages in the section which the tour may include.

The **fairs** furnish excellent opportunities to the missionary and the native helpers, both for **preaching** the Gospel and for the **sale of tracts**. Although there are, as yet, no settled pastors for the congregations the Christians are not without pastoral oversight. When the companies of preachers are out on evangelistic tours they work together during the week, but on Sundays go, as far as possible, to the out-station chapels to spend the day. The missionaries, when visiting the out-stations, endeavor to see the Church members in their homes, in order to exhort, encourage and instruct.

In the Mission compound there is a **Sunday-school**, made up principally of the children in the boarding-schools, but which includes a few others who are living in or near the compound. At several of the out-stations the afternoon service is in the form of a Bible class, with the object of bringing all of the Church members under biblical instruction. In many places, where a few Church members live near together, evening prayer meetings have been established, and are well maintained.

The **monthly allowance** for preachers and teachers is from $4.00 to $7.00, and traveling expenses. Bible women receive $2.00 per month and traveling expenses.

In the Mission compound there is a **boarding-school for boys**, comprising primary and intermediate departments. Boys are admitted at the age of twelve, and a fee is required of each. There is a **boarding-school for girls** also. This has been free heretofore, but it is proposed to require a fee from each of the pupils hereafter. Only those children who are connected with Christian families, or who are under Christian influence, are admitted to these schools.

At four of the out-stations **day-schools** are maintained with but little foreign help, and the teachers are all professing Christians.

There is a **theological class** or Biblical school in the Mission compound for the purpose of training native preachers and other helpers in Christian work. To this school Christian men from any of the out-stations may be admitted, if they give promise of usefulness. Even though they may be able to remain in the class but a few months they are encouraged to come that they may be better fitted to do unpaid Christian work in the vicinity of their homes. No one who enters this class is assured that he will be admitted to Mission employ, but all who are now employed have spent more or less time in it. An **allowance of $2.00** per month is made to these students during term time.

There is also a **training class for women**, in which those who are to be employed as Bible women are instructed, and into which Church members who do not expect employment are admitted, that they may be more fully instructed in Christian truth.

There is a small **hospital** for women and children and a detached building containing a few wards for men in the Mission compound, and there are dispensaries at several of the out-stations.

Colporteurs have been made use of to some extent, but **in no case have the sales been sufficient** to cover the expenses of the men employed. The greater part of the *New Testament* has been put into the Tie-chiu dialect and printed in the Chinese characters, giving a "*character-colloquial version*," which is in general use in the work

of the Mission, and is readily understood by those of this dialect who are familiar with Chinese characters.

During the year 1893 the native helpers found the work of preaching the Gospel in the towns and villages easier than ever before, as there was no violent opposition, and the people everywhere seemed more ready than formerly to hear the word. There is, however, no general willingness on the part of the people to accept the Gospel with all that such acceptance involves.

The problem of **self-support** is, as yet, **unsolved**, and is one of the most perplexing questions before us. Our special need is, more spiritual power. Our native congregations are not yet a spiritual force in the communities to which they belong. They are not yet a cause of such fear to the masses as to occasion violent opposition. When the truths of God's word take such a hold upon them that they are ready to renounce all for Christ, the fact that they are a spiritual force will be admitted, and the question of self-support will be solved.

List of missionaries who have been connected with the work of the American Baptist Missionary Union in Southern China:—

Rev.	J. W. Johnson* and wife,	Appointed	1846.		
„	Wm. Ashmore and wife,	„	1849.		
„	H. A. Sawtelle and wife,	„	1859,	Resigned	1862.
„	S. B. Partridge and wife,	„	1868.		
„	W. K. McKibben and wife,	„	1875,	„	1885.
„	Wm. Ashmore, Jr. and wife,	„	1879.		
„	J. M. Foster,	„	1887.		
„	Geo. Campbell and wife,	„	1887.		
„	J. S. Norvell and wife,	„	1888,	„	1891.
„	J. W. Carlin and wife,	„	1889.		
„	W. H. Bradt,	„	1891.		
„	G. E. Whitman and wife,	„	1892.		
„	H. A. Kemp,	„	1893.		
„	E. Bailey, M.D. and wife,	„	1893.		
Miss	A. M. Fielde,	„	1865,	„	1890.
„	M. E. Thompson,	„	1876,	„	1886.
„	A. S. A. Norwood,	„	1877,	„	1886.
„	C. H. Daniells, M.D.,	„	1878,	„	1891.
„	M. A. Buzzell,	„	1884,	„	1893.
„	C. M. Hess,	„	1886.		
Mrs.	A. K. Scott, M.D.,	„	1889.		
Miss	M. K. Scott,	„	1890.		
„	M. Dunwiddie,	„	1890.		
„	E. Campbell,	„	1890.		
„	A. M. Ross, M.D.,	„	1891,	„	1893.
„	M. L. Ostrom,	„	1892.		

* Died 1873.

Missionaries who are at present (Aug., 1894) connected with the ork of the American Baptist Missionary Union in Southern China.

Tie-chiu Department.

Rev. Wm. Ashmore, D.D. and wife (in U. S.)
„ S. B. Partridge, D.D. and wife.
„ Wm. Ashmore, Jr. and wife.
„ J. M. Foster and wife (in U. S.)
„ J. W. Carlin, D.D. and wife.
„ H. A. Kemp.
Mrs. A. K. Scott, M D.
Miss M. K. Scott
„ M. Dunwiddie.

Hakka Department.

Rev. Geo. Campbell and wife (in U. S.).
„ W. H. Bradt,
„ G. E. Whitman and wife.
„ E. Bailey, M.D. and wife.
Miss E. Campbell.
„ M. L. Ostrom.

S. B. Partridge.

Chekiang Province.

Stations occupied by Foreign Missionaries.

gpo.—1843.

Male missionaries (one a medical man)	3
Wives of missionaries	3
Single ladies	3

o-hing.—1869.

Male missionaries	3
Wives of missionaries	3
Single ladies	2

-hwa.—1883.

Male missionaries (one a medical man)	2
Wives of missionaries	2
Single ladies	2

-chau.—1888.

Male missionaries	2
Wives of missionaries	2
Single lady (medical)	1

The dates following the names of the above stations indicate e year in which foreign missionaries took residence there. In the

last three stations work by native agents had been carried on f some time previously.

The statistics of missionaries give those only who are at t present time (1895) on the field.

In connection with these stations there are about twenty ou stations, in which there are chapels in the care of resident nati preachers, who are expected to work not only in the village b in all the surrounding region.

The first society to establish a mission in Ningpo—the Americ Baptist Missionary Union—has been working from this point as a cent for a little over half a century. The lines of work followed are n in any sense unique, but rather such as the conditions of the fie required, and such as characterize the work of most missions amo the Chinese.

Evangelistic work for the masses is carried on in the chape which are opened daily for preaching and religious conversation wi any who may drop in while passing. During the hot months summer, evening services are held in some of our chapels, when thr or four speakers in succession address the audiences, which a frequently large and attentive. To some extent, also, preaching i the streets, in court yards of temples and in other places of publ resort, is practised.

Country tours are frequently made, in which the missiona visits the various out-stations, and in connection with the nati preacher stationed there visits from house to house and among th adjacent villages, everywhere preaching the word.

At **fairs** or crowded festivals of any kind we seek to be presen with all the force available for the sale and distribution of Scriptur and tracts, and to preach to the multitudes which we may not be able to meet on other occasions.

Native pastors have been ordained over three of our Churches, and trained men are in charge of the other Churches and of the out-stations with whom the missionary in charge shares the work o pastoral oversight and visitation.

Sunday-schools are maintained in all the Churches with profi to both Church members and inquirers. In out-stations where th number of Christians is small a Bible class exercise forms par of the service of each Sunday.

Meetings for united prayer are held regularly in all th Churches, and are a decided help to the spiritual life of the members but are not generally participated in with the freedom and earnest ness that could be desired.

Christian Endeavor societies have recently been organized wit marked success in the spiritual improvement of the members.

A theological school for training native preachers has been tablished for several years at Shao-hing. It provides a four years' urse of study. The graduates are usually sent first into general angelistic work under the direction of a missionary, and later, when eir qualifications have been tested, as occasion offers, they are put charge of an out-station.

Self-support is not as far advanced as we could wish. The ger Churches pay a portion of their pastor's salary, besides ntributing for schools, benevolence and other objects. All are ged to give in proportion to their ability to these various objects, d generally do so with commendable readiness, but the extreme verty of nearly all the native Christians has been a bar to great hievements in this direction.

One **boarding school** for boys, and two for girls, are maintained r the Mission, while day-schools for both sexes are established herever feasible and profitable. Instruction in these schools is given rincipally by native teachers, under the supervision of a missionary, ho at frequent intervals examines the pupils to ascertain the pro-ress they are making, and also in some cases gives personal nstruction in certain lines of study. Plans are under consideration or *industrial training* of some kind for poor members, but are not yet sufficiently developed to be of practical value.

A **training class for women,** whether Christians or inquirers, is held during the last three months of each year, in which they are taught to read the Bible and Christian tracts, and are instructed in the fundamental doctrines of Christianity. This class has been exceedingly profitable and fruitful.

A **hospital** has been in successful operation for many years in Ningpo, and one has been started recently in Kin-hwa. In these regular meetings and preaching services are held, and the Gospel has found its way to many a heart through the faithful work done there. A considerable proportion of the in-patients come for the cure of the opium habit. The dispensary for out-patients is open two days in each week, and many thousands annually receive its aid. The foreign doctor also pays many visits to the sick in their homes, and in many cases has received from patients, among the higher classes, graceful compliments for his skill and substantial pecuniary expressions of their gratitude. One or more students are generally in attendance to learn the healing art, and it is hoped that in time a regular class for this purpose may be established.

Scriptures, *tracts* and **religious literature** of all kinds are used freely in the work of the Mission. The general rule is to sell, if possible, but considerable latitude is allowed in practice.

J. R. GODDARD.

3. Szchuan.

The West China Mission of the American Baptist Missionary Union was commenced in the spring of 1890; the main object being to reach out into the western districts of Szchuan. Messrs. Upcraft and Warner were appointed to select and open a station to serve as centre and home for the mission.

Sui-fu—Sü-chow on map—was chosen, a house rented and operations commenced with a dispensary and preaching chapel. In the subsequent development of the work these two main lines have been followed—active **extended evangelising** in the district with **medical work** as one of the best means of reaching the people for spiritual ends.

The mission has been **largely re-inforced** by clerical, medical and lay agents with the view of extension in several directions.

Travel through the western parts of the province has revealed a large, accessible and very needy district, not only as to the Chinese but also in those places where the **aboriginal peoples** and Chinese meet on common ground.

The mission will seek more and more to push out into this new territory.

W. M. Upcraft.

Statistics of the American Baptist Missionary Union Mission in Kuang-tung.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents. Foreign.	Ordained Agents. Native.	Unordained Agents. (Paid.) Male. For. Preachers.	Male. Native. Preachers.	Male. Native. School Teachers.	Male. Native. Writers or Per. Teach.	Male. Native. Colporteurs.	Male. Native. Other Assistants.	Female. For. Evangelists.	Female. For. Teachers.	Female. Nat. Bible Wom.	Female. Nat. Teachers.	The Native Church. No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1894. Male.	No. of Communicants in 1894. Female.	No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	Sunday Schools. No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
Kak-chieh.....		Hu City 1863. Peh-thah 1877.																										
		Tie-ie 1864. Hua-chheng "																										
		Am-pou 1865. Pou-chhan "																										
		Kit-ie 1867. Jio-pheng 1878.																										
		Tang-ou 1871 Sua-ou 1879.																										
		Kui-su " Nam-leng "																										
		E-che 1873. Ti-pi 1881.																										
Swatow.....	潮州	Chng-lim 1874. Khou-khoi "	1860	7	2	...	22	...	6	3	...	4		14	1	1	...	...	476	417	56	...	...	Estimated. $200.00				
		Hue-sua-thau " Toa-phou "																										
		Kau-nam " Ke-khau "																										
		Gueh-sia 1875. Pou-kia 1885.																										
		Khek-khoi 1876. Chhiah-liau 1886.																										
		Lai-phu-sua " E-chhan 1888.																										
		Phau-thai 1877. Pu-ie-chhi 1889.																										
Ng-kng.....		Tho-phou-chhi " Kie-than "	1893																									
		Phou-leng 1891.																										
Ka-yin.....	嘉應州	Chin-pin 1893. Shong-hong 1893.	1891																									
		Total.....		7	2	...	22	...	6	3	...	4		14	1	1	...	...	893		56	...	...	$200.00				

Statistics of the American Baptist Missionary Union Mission in Cheh-kiang Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.							Sunday Schools.			
						Male.					Female.													
				Foreign.	Native.	For.	Native.				For.	Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Ningpo		Si-u, Chu-san		2	2	...	11	9	3	...	1	2	1	1	1	6	...	6	284	18	...	33	$157.00	2	75	6	$157.00
		Za-gyiao, Do-ky'i-deo																								
		Jih-z-kông, Nying-kông-gyiao																								
Shao-hying		Kông-k'eo		2	1	...	3	...	3	...	...	2	...	...	...	1	...	1	20	3	...	5					
Kin-hwa		Laen-ky'i, Mao-deo																								
		Vu-nyi, Zih-meng																								
		Wông-tiu		1	2	1	...	...	1	...	...	1	1	...	...	4	2	2	110	3	...	9	10.00*	...	...	...	10.00
Hu-chau		Hang-chow																								
		Zông-pah		2	...	...	1	...	1	...	...	...	...	...	...	1	...	1	42	8	...	37	19.00	...	...	...	19.00

Statistics of the American Baptist Missionary Union [illegible]

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.									Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.																
						For.	Native.					For.		Nat.					No. of Communicants in 1893.									
				Foreign.	Native.	Preachers.	Preachers.	School. Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	Male.	Female.	No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Szchuan.																												
Suifu.....	敍府	.....	1890	1	...	2	1	...	...	...	...	2	...	...	...	1	...	...	7	2	...	...	...	.....	1	20		
Kiating.....	嘉定府	.....	1894	2	...	1																						
Two other places are in prospect viz.:—																												
Luchow.....	瀘州	.....	1894	2	...	...	...	...	...	...	...	2																
Yachow.....	雅州府	.....		2	...	1																						
			Total	7	...	4	1	...	...	...	...	4	...	...	...	1	...	...	7	2	...	...	...	.....	1	20		
		Grand Total for Kuangtung, Chekiang and Szchuan.....		21	7	5	38	9	14	3	1	15	15	2	14	2	10	1358		88	...	84	$386	3	95	6	$386

Educational Statistics of the American Baptist Missionary Union for Foreign Missions for China.

Location.	Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)								Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)							Colleges and Training Classes. (*Students generally over 19 years of age.*)							Grand Total		Remarks.
Name of Place.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																											
Ningpo	4	...	75	...	4	...	...	.....	1	18	...	1	2	...	18	.....	...	...	...	...	...	...	...	...	93	7	
Shao-hing	2	...	25	1	2	...	...	.....	...	...	...	...	...	...	...	.....	1	8	...	1	1	...	...	...	33	5	
Swatow	...	...	...	...	...	...	...	.....	1	39	...	1	2	...	39	.....	1	...	15	3	1	...	...	...	54	7	
For Females.																											
Kin-hwa-fu	1	13	...	1	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	13	2	
Ningpo	5	...	50	...	5	...	...	.....	1	14	...	1	2	...	...	.....	...	...	...	...	...	...	...	...	64	8	
Swatow	...	...	...	...	...	...	...	.....	1	34	...	1	2	...	34	.....	1	22	...	2	1	...	...	...	56	6	
Total	12	13	150	2	12	...	...	.....	4	105	...	4	8	...	91	.....	3	30	15	6	3	...	...	...	313	35	

Name of Place.	Name of Place in Ch	In what Prefectu	In what District	No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	No. of Medical S		No. of Hospitals	No. of Patients in Hospit 1893.	No. of Patients seen at the during 1893.	No. of Dispensarie	No. of Distinct Patients i Dispensary during 1	No. of *Visits* by Patients pensary during 189	No. of Opium Refug	No. of Opium Smokers ad during 1893.	No. of those who did not within a Year.	Total Medical Expenses i including Missionary's S during 1893.	Total Sum in Mex. Dolla tributed by the Chinese by Foreign Residents	Total Sum of Fees receive Natives during 189	Remarks.
								M.	F.													
Swatow *.....	汕頭	潮州	揭陽	.....	.....	1	.....	6	...	3	400	300	3	5000	8347	...	25	20	$1223.93	$20.00	$54.74	
Sui-fu †.....	叙州	叙州府	宜賓縣	1	.....	.....	.....	...	...	...	...	...	1	1849	.....	...	...	...	.....	.....	.....	
Lachow.....	瀘州	.....	.....	1	.....	.....	.....	...	...	...	...	...	...	.....	.....	...	...	...	.....	.....	.....	
Total.....	.....	.....	.....	2	.....	1	.....	6	...	3	400	300	4	6849	8347	...	25	20	1223.93	20.00	54.74	

* The medical work is in its infancy. Two of the hospitals are intended for use of Christians. † Sickness interfered very much this year.

AMERICAN PROTESTANT EPISCOPAL CHURCH.

THE work of this Mission was begun by sending Messrs. Lockwood and Hanson to **Canton** in October, 1835. They found, however, that intercourse with the natives was so difficult, and the expense of living was so great in Canton, that they decided to go to Singapore for a time at least.

Further investigation afterwards led to the belief that **Batavia**, the Capital of the island of Java, offered still greater advantages, and accordingly the two missionaries sailed at once from Singapore and reached Batavia, December 22. Here they found a favorable field for missionary labor among the Chinese and Malay population, besides frequent opportunities for usefulness among the American and English residents.

It was deemed necessary to learn something of the Chinese language before carrying out the original plan of missionary labor in China, and so Messrs. Lockwood and Hanson decided to prolong their stay in Batavia until they could enter effectively upon the scene of their future labors. Meantime their **first** real **missionary work** was done in organizing **schools** among the Chinese and natives.

The Mission was re-inforced in 1837 by the arrival of the Rev. Wm. J. Boone, M.D., and wife. It soon became evident that it was advisable to remove the Mission to a colder climate. This was accomplished in 1842, when the Mission was established at **Amoy** just after the opening of the treaty ports. Owing to departures on account of ill-health, and to death in the field, the numbers were reduced until the Rev. Dr. Boone was the only representative in the field. He returned home for re-inforcements, and in 1845 came back to the field as bishop with a party of nine. The work in Amoy was now given up, and **Shanghai** was selected as the chief seat of the Mission. This city is to-day, with its churches, chapels, schools, orphanage and hospitals, **one of the most important centres** of our missionary work in China.

On Easter Day, in the year 1846, was baptized the first native convert. This young man was afterwards ordained, and was the first of our native clergy; and was for long years a faithful and valuable worker. His children have since been useful workers in the mission, and a son is now studying with a view to ordination.

From Shanghai the Mission has spread up the Yang-tsz River, and now has stations, each of which is a centre for outlying work, at **Hankow**, **Wuchang** and **Ichang**.

This Mission has never adopted any one branch of missionary work to the exclusion of others; but has always been ready to undertake any branch of work that seemed to promise to be helpful in advancing the kingdom of God in China. As early as 1836 it was announced that the objects contemplated by the foreign committee in connection with the China mission were:—

"In addition to the attainment of the language, both spoken and written, by the missionaries, the distribution, and ultimately, if justified, the preparation of tracts, including eventually a printing establishment, the founding of Christian schools, and in connection with them, a high school of decidedly religious character, in which native teachers might be trained for the service of the Church, and the benefits derivable from the establishment of a medical dispensary."

Upon these lines the mission has worked, as can be seen by a glance at the brief remarks under the separate headings of mission work.

1. *Mission Work among the Masses.*

(*a.*) Abundant use has been made of the usual street chapel for preaching to the masses. The guest hall has often been used too with good results. A room is furnished neatly and simply as a guest-room, and a notice is put up on the door inviting visitors to come in and have a cup of tea and talk about the doctrine with the evangelist inside. The opportunity thus given to the evangelist of informal and friendly conversation with one or two at a time has proved often to be the best way of bringing the truth home to the intelligence and heart of the hearer.

(*b.*) Use has been made too of the ordinary evangelistic tour in the country.

2. *Mission Work among Native Christians.*

(*a.*) The preaching and pastoral oversight of native Christians has been conducted, having in mind the thought expressed in the words of another explaining the meaning of baptism: "It meant to declare to you that you are God's child. You do not become God's child because of your repentance and faith, but because of His mercy to you in Christ. He is already your Father. There is His Fatherhood, behind all of your doubts and fears and sins, yearning over you.

To disown that Fatherhood is the greatest sin and the root of all other sins. Realize it and own it in Christ, and it separates you *progressively* from your sins and brings your back to God's righteousness and to the sense of sonship to the Father."

Upon those lines the Church has tried to build up her native Christians.

(*b.*) All of our boarding and day-schools are Sunday-schools also.

(*c.*) Christian Endeavor.

The various societies in our Mission are usually connected, more or less closely, with similar organizations in the home Church.

(*d.*) Philanthropic work has been done in some cases, but the effort is made to teach the native Christians that the Chinese Christians constitute the Chinese Church, and as such on them rests the responsibility of providing for their poor as far as possible.

(*e.*) Institutions for training mission agents.

A theological department in Shanghai, and one in Wuchang are conducted on the principle that no part of mission work can possibly be more important than securing and training native workers, and that they are to be the real means of evangelizing the masses of China.

3. *Mission Work among the Children.*

Schools for boys and for girls have been made use of from the very first; and as far as increase of Church membership is concerned, have been attended with varying results. The boarding-schools for girls have given a larger percentage of converts, because it has been possible to separate them more completely from heathen influences than has been the case in the schools for boys.

4. *Mission Work among Young Men.*

(*a.*) Bible classes are held regularly in all classes in our educational institutions.

(*b.*) Higher education, especially of young men, is successfully attempted in St. John's College and our other institutions at Shanghai and Wuchang.

(*c.*) Lectures to the students are given by such societies as "The Useful Knowledge Society" and others.

5. *Mission Work among Women.*

(*a.*) Training Classes.—An effort is now being made to establish a training school for the better training of Bible-women.

(*b.*) Industrial Classes.—There is an industrial department in connection with St. Mary's Hall, which is doing good work. Besides affording useful training for the girls this department is supporting two day-schools and a Bible-woman.

(*c.*) Higher education is attempted to some extent in our boarding-schools for girls.

6. *Mission Work among the Sick.*

(*a.*) **Hospitals** have always formed an important part of our mission work. Each hospital has a preaching chapel for the out-patients, while the in-patients are visited and talked to at the bed-side.

(*b.*) A number of dispensaries have been established, some of which are presided over by Chinese trained in the medical school.

(*c.*) Medical students are taught in the medical school connected with St Luke's Hospital, Shanghai. Some of these students are drafted into the hospitals and dispensaries, and some of them support themselves by practising their profession.

7. *Mission Work by Christian Literature.*

(*a.*) The **Scriptures** and other **Christian books** are sold in the street chapels and on evangelistic tours.

(*b.*) Translations.—The most important translation work was the translation of the whole *Old Testament* by Bishop Schereschewsky in 1873 when stationed in Peking. Other translations have been largely of books intended mainly for use in our own Mission.

ROBERT K. MASSIE.

Statistics of the China Mission of the Protestant Episcopal Church in the U. S. A.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)												The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.						No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults baptized in 1893.	Total No. of Ch. bap. in 1893.	No. of Inquirers in 1893.	Native Christian Contri. buttons in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
				Foreign.	Native.	For.	Native.					For.	Native.								Male.	Female.								
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.															
Kiangsu.																													
Shanghai and vicinity, including foreign settlements and native city.	上海縣	(St. John's College and four neighboring villages; Kongwan and neighbourhood; Ka-ding and vicinity; Nanziang, Wuhu and vicinity.		3	314	...	8	...	4	...	...	...	6	...	...	6	...	...	289		19	33	...	$608.69	26	665	40	$ 4466.82 Mexs.
Hupeh.																													
Wuchang	武昌	Sha-sze		1	3	...	1	...	2	...	...	...	...	...	...	1	...	...	113		32	12	...	26.40	5	135	10	
Hankow	漢口			2	4	...	17	...	2	...	...	...	5	...	...	2	...	...	379		289	43	...	.....	12	253	12	
Ichang	宜昌			1	1	...	2	...	1	...	...	...	2	...	...	1	...	...	17		13	1	...	20.00	2	42	2	
		Total.....		7	22	...	28	...	9	...	...	...	13	...	...	10	...	...	798		353	89	...	655.09	45	1095	64	4466.82

Name of Place.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	(Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	REMARKS.
	For 14 years of age.								*For 14 and 19 years of age.*								*For 19 years of age.*										
For Males.																											
Hankow	12	...	270	1	12	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	270	13	
Ichang	3	...	72	1	3	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	72	4	
Kiuking	5	...	100	1	5	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	100	6	
Shanghai	18	...	330	3	18	...	...	.....	...	...	...	...	...	...	...	.....	...	2	155	7	12	155	145	...	485	40	
Wuchang	5	...	89	1	5	...	...	.....	...	1	30	...	...	4	10	.....	...	...	...	...	...	...	...	...	119	11	
Wahu	1	...	20	...	1	...	...	.....	...	...	...	1	...	4	...	.....	...	...	...	...	...	...	...	...	20	1	
For Females.																											
Ichang	2	...	28	1	2	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	28	3	
Kiuking	1	...	19	1	1	...	...	.....	...	...	...	1	...	3	4	.....	...	...	...	...	...	...	...	...	19	2	
Shanghai	5	...	89	2	5	...	...	.....	2	51	...	...	...	51	...	.....	...	...	...	...	...	...	...	...	140	14	
Total	52	...	1017	11	52	...	...	.....	2	81	...	4	8	81	10	.....	2	155	...	7	12	155	145	...	1253	94	

Medical Statistics of the China Mission of the Protestant Episcopal Church in the U. S. A.

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		M.	F.	No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	No. of Medical Students.														
Shanghai.....	上海	松江府	上海縣	1	2	1	1	5	...	2	467	90	*2	8106	24320	...	24	+	$2511.15	$948.03	$143.70	
Wuchang.....	武昌	.....	.....	1	.....	.....	.....	...	...	1	...	...	...	.....	.....	...	...	...	.....	.....	.....	

[ERICAN PRESBYTERIAN MISSION (NORTH.)

Canton.

7th of May, 1842, Rev. W. M. Lowrie landed at Macao. 43 and 1844 seven more missionaries arrived. It was then) establish three missions, viz., Ningpo, Amoy and Canton. ı were assigned Rev. Dr. A. P. Happer and Mr. R. Cole, a ho, however, removed with the printing press to Ningpo

Iapper and Rev. J. B. French secured a residence in Canton The names of the laborers who followed these pioneers in ac- ng the work reported below will be given in a separate list. difficult now to realize the formidable obstacles encounter- ıe early missionaries in commencing evangelistic work, shut y were in their own houses, and only able by stealth to eighboring streets. It was not until 1849 that Mr. French chapel "on a long dark alley." In 1850 Dr. Happer another "near a public street," with which he soon a dispensary.

was commenced that daily preaching to the heathen in pels, which has been so prominent a feature of evangelistic anton. It was broken up by war from the end of 1856 to 1858, but renewed as soon as possible. The largest num- probably reached during the next twenty years, when the was done, almost entirely, by the missionaries themselves. only residents of the city but traders and travellers, even remote boundaries of the province and beyond, were curious eager listeners. They could be numbered by the hundred for in the best days of this work sometimes a thousand a the same day heard the Gospel preached in the chapels e mission.

irst missionaries had all they could do in Canton and the ng city of Fatshan, but the time came when it was possible ıtlying cities and villages, and in 1870 one member of the as appointed to this special work.

rs who came later took it up vigorously, and for many work was pushed, east and west, north and south, along ous water courses, that afford such fine facilities for itiner-

ating in this field. By the wayside, in the shop, and especially at the great gatherings of **country fairs**, the glad tidings were widely proclaimed.

The customs of **domestic life** here prevent men from engaging much in house to house visitation, but some of the ladies for many years, and especially in the western suburbs of Canton, carried on this work faithfully and with good results. The medical ladies of the mission find opportunities of entrance to many families.

Itinerating led to the formation of out-stations. The first of these was established at San-ui, a city 75 miles south of Canton, with a population of 250,000. A **school** was opened in 1872 and a chapel in 1873. Churches were in due time organized, and eventually stations for foreign missionary residence. The **first Church** in Canton was organized in 1862, and the **first Church, outside** of Canton, in San-ui, in 1879. The mission report for 1893 gives four stations for foreign residence, viz., Canton, established in 1844; Lien-chow, in 1891; Kang-hau, in 1892; and Yeung-kong, in 1893. Connected with these are 42 out-stations and 16 churches, with a membership of 1,132.

For the past ten or fifteen years the time of the missionaries has been more and more occupied in the care of **out-stations** and the pastoral oversight of the churches, while the details of preaching to the heathen, and itinerating from the out-stations as centres, have been more and more committed to the native helpers.

Where practicable Sabbath schools and Bible classes have been organized. In places there have been classes for Bible study each evening, and at times, in some localities, native assistants and others have been gathered for a **month of daily Bible study.** For several years, after the annual meeting of presbytery the ministers and elders have remained for a week to hold **meetings for prayer** and the **discussion of topics** immediately concerning their work.

Societies under the name of **Christian Endeavor** were commenced in 1892, although in the female seminary and in the second Church, Canton, there had already been organizations practically the same. There were seven of these helpful societies last year, and more will be organized this year.

In the way of **philanthropic work**, and largely supported by special contributions, an orphanage has been maintained for many years, with from ten to fifteen inmates, and for the past three years a school for blind women and girls.

The question of **self-support** has received attention, but in only two or three instances have preachers at any time received all their support from the native Church.

Chinese Christians in the United States have, during the last six or seven years sent generous contributions amounting in all to over $7,000, partly for the building of chapels and partly for the support of native assistants. These funds have also been, to some extent, supplemented by the native Churches here and are under the control of what is practically a home missionary society, which is under the care of the Canton Presbytery.

Day-schools for Boys.

The first was started in 1850, and two or three were kept up in Canton till 1885. The larger number, however, have been in country villages, and they have often paved the way for other forms of work. The number last year was nine, with an attendance of 212 scholars.

Boarding-schools for Boys and Young Men.

The first, in which the medium of instruction was **English**, was commenced in Macao in 1845, removed afterwards to Canton, and continued until broken up by the war in 1856.

A **training-school** was established in 1864. The number of scholars was limited to ten, but the limit was afterwards increased to twenty. It was continued as a separate school for twenty-one years and prepared many assistants for mission work.

The present **boarding-school** for boys was commenced in 1879; the text-books being in Chinese, and the medium of instruction the vernacular. In 1885 the training-school of the Mission was joined with it, and the two have since gone on together as a "men's training-school and boys' boarding-school." Its definite object is the preparation of Christian workers and the thorough Christian instruction of the children of Church members and others, and this object it has been successfully accomplishing. The average attendance of scholars is now from 75 to 80, with an annual enrollment of about 100.

Some years ago funds were raised in the United States for the endowment of a "**Christian College.**" This was commenced with fair prospects in 1888, but owing to the failing health of those who had it in charge its actual operations were discontinued in 1890. Recently the trustees of the "college" have purchased from the "Mission" the whole plant of "the men's training-school and boys' boarding-school" and taken over the institution.

Day-schools for Girls.

Commenced in 1853, from one or two the number has increased until the last Report gives nineteen, of which twelve were in Canton city, and with an attendance of 538.

These schools, superintended and visited regularly by the ladies of the Mission, have all along been centres of evangelistic effort for women. Often a Bible reader is located at the school to visit the neighboring families, and attempts are all the time made to reach the mothers of the scholars and induce women so disposed to attend weekly or semi-weekly meetings for instruction and prayer.

Boarding-schools for Girls and Women.

The first was opened in 1853. Notwithstanding many difficulties encountered, except when interrupted by war, it was carried on perseveringly and successfully until 1867.

A boarding-school was again commenced in 1872. Its object was not alone the teaching of girls, but also the instruction of women and **training of Bible readers.** It has had a large influence in the mission work for women, and increasing year by year, has grown into the present "**Canton Female Seminary.**" During 1893, 176 scholars were enrolled, of whom 39 were women. The Mission Report says:—

"Since the organization of the school in 1872, 202 of the scholars have been received into the Church, and of this number more than 100 have been employed by our own and other missions as helpers, Bible readers and teachers. Some of them have found their work in distant parts of the world-wide mission field."

Medical Work.

This began almost simultaneously with evangelistic. Dr. Happer opened a dispensary in 1851, and when Dr. Kerr arrived in 1854 the mission had two dispensaries. Dr. Kerr took charge of them, and the work of the "Medical Missionary Society" came also under his care.

This local society provided the funds for erecting the commodious buildings for residence and for patients of the present large hospital. It has also provided for the running expenses, while the foreign physicians, since 1854, have been furnished by the Presbyterian Mission. It has made liberal grants for the dispensaries of different missions at country stations. Medical classes for men have been kept up almost from the beginning, and for many years the same for women.

The number of attendances since 1854 at the hospital and its dependencies, including out-patients, in-patients, surgical operations and those visited in homes is, according to statistical reports, 1,134,105, of which number a little more than half were treated during the last ten years. The Christian beneficence thus practically manifested has created a wide impression favorable to Christianity, and been directly the means of bringing multitudes under the sound of the

Gospel message. The Chinese, up to the highest officials of the province, subscribe annually to the support of the institution.

It is interesting to note that in 1870, in **rivalry of mission work,** the **Chinese** themselves established a hospital for giving free prescriptions to the sick and for providing coffins for the poor, adding also to this the opening of free schools and halls for preaching the sacred edict. It has a fine location and valuable property in the heart of the city and is supported by the officials, by the gentry and by families of wealth. The organization has a commanding influence not only in the city but throughout the province.

Christian Literature.

The mission has been greatly indebted to the **Bible Societies.** Its Scripture supplies have come mainly from the American Bible Society, but at times also from the National Bible Society of Scotland. The **Tract Societies** have likewise given invaluable help.

Testaments and portions of Scripture, Christian books and tracts, in earlier years by free distribution and later by sale, have been circulated in large numbers and through wide districts. **A depot** for the sale of Christian literature and books on scientific and general subjects has long been in existence on one of the main streets of the city. It is patronized not only by the common people but by members of the gentry and officials, among whom is the Viceroy himself. The mission takes its share in a **Union Book-Lending Association,** under the management of Chinese Christians, and liberally supported by them, which is doing efficient and very useful service.

The older members of the mission have spent what time they could in the preparation of books, and the work of the younger members in this line, will undoubtedly appear in due time. The following list gives substantially what has been done:—

Rev. A. P. Happer, D.D., LL.D.—3 and 4 Character Classics for schools, and some *Catechisms;* a *Bible Dictionary;* with others translated the *Standards of the Church* and the *Larger* and *Shorter Catechisms;* on committee for colloquial version of *Gospels and Acts;* for version from *Romans to Revelation; Pamphlets in English;* editor of *Chinese Recorder* for several years.

Mrs. Happer.—Two Catechisms for schools.

Miss L. Happer (afterwards Mrs. Cunningham.)—*Three Readers* for *Text-book Series; Peep of Day;* Westminster *Lessons on Gospels and Acts;* small *Hymn Books* for use in schools.

Rev. J. B. French.—A *Chinese Almanac* for several years; gave Dr. S. Wells Williams some valuable *help in* preparing the "*Tonic Dictionary.*"

Mrs. French.—Come to Jesus; Bible Stories of Old and New Testaments in colloquial.

Rev. C. F. Preston.—Colloquial translation of *Matthew and John;* on union committee for colloquial version of *Gospels and Acts;* compiled from Scripture a *Life of Christ* and a tract on *Sabbath Keeping; English Pamphlets.*

J. G. Kerr, M.D., LL.D.—Some *Twenty Medical Books,* of which thirteen are in the Catalogue of the Shanghai Mission Press; English pamphlets; Select phrases in Canton Dialect.

Rev. I. M. Condit.—A *Geography,* which was widely used; *Important Parables; other Books* for Chinese in the United States.

Rev. H. V. Noyes.—A *Mental Arithmetic; Concordance of the New Testament;* on union committee for revision of colloquial version of *Gospels and Acts;* on committee for colloquial version from *Romans to Revelation;* for version of *Old Testament,* and translated the books from the *beginning to Job,* with the exception of Genesis.

Mrs. Noyes.—Translated Miss Havergal's "*Little Pillows*" and Dr. Newton's "*King's Highway.*"

Miss H. Noyes.—3 and 4 Character Classics; adapted synodical *Hymn Book* for use here; *Question Books* for use in Schools.

Rev. B. C. Henry, D.D.—On committee for colloquial version from *Romans to Revelation;* for version of *Old Testament,* and translated the books from *Job to Malachi* inclusive, with the exception of Psalms; edited for republication a number of *Colloquial Books* of the mission; Revised a Hymn Book; two volumes in English, viz., "*The Cross and the Dragon*" and "*Ling Nam.*"

Rev. W. J. White.—Changed Dr. Nevius' *Manual for Native Evangelists* to *Easy Wên-li.*

Rev. A. A. Fulton.—Progressive and Idiomatic *Sentences* in Cantonese colloquial.

Miss M. H. Fulton, M.D.—Prayer Answered.

Rev. J. C. Thomson, M.D.—Vocabulary of Diseases, in English and Chinese; *Vocabulary of Medicine* in English and Chinese.

Rev. O. F. Wisner.—Compiled and published a *Book of Sermons* prepared by himself and others; prepared and printed a portion of an *Algebra,* to be completed.

The above missionaries would all undoubtedly give a most cordial recognition of the invaluable help received from Chinese, not only in the preparation of books, but in all their mission work.

In closing this brief record of fifty years of mission history we will only add that while the past is viewed with grateful thanksgiving, the future is full of hope.

List of Missionaries of A. P. Mission, Canton.

s of Missionaries.	Date of joining Mission.
?. Happer, D.D., LL.D.	1844
›le	1844
‹. French	1846
‹. Speer, D.D.	1846
'. Preston	1854
·r, M.D., LL.D.	1854
[. Condit	1860
Folsom	1863
V. Noyes	1866
Noyes	1868
E. McChesney	1870
Marcellus	1870
[. Shaw	1870
›. Happer	1871
‹. Henry, D.D.	1873
Noyes	1873
‹. Crouch	1873
·, M.D.	1876
?. Happer	1879
?. Happer	1880
J. White	1880
‹. Fulton	1880
‹. Thomson, M.D.	1881
M. Butler	1881
W. Niles, M.D.	1882
Lewis	1883
A. Baird	1884
H. Fulton, M.D.	1884
an, M.D.	1885
?. Wisner	1885
?. Wisner	1885
‹. Preston	1887
. Colman	1888
Beattie	1889
chle, M.D.	1889
ohnston	1889
H. Lingle	1890
V. Thwing	1892
Thwing	1892
ttie, M.D.	1892
V. Swan	1893

afterwards married. H. V. NOYES.

nembers of the **Hainan Mission** were connected with nton till 1893. We have had no Report from that.

Mid-China.

THIS Mission has foreign missionaries located at five stations, viz., Ningpo, first occupied in 1844; Shanghai, in 1850; Hangchow, in 1859; Soochow, in 1871; and Nanking, in 1875. One foreign missionary is located at an out-station, Lion Mountain, near Soochow. Native preachers, teachers and helpers are located at 32 out-stations.

I. *Mission Work among the Masses.*

a. There are in these various centres 53 places, churches, chapels, or rooms, in which evangelical services are regularly held for the benefit of the heathen at least once a week. Most of these places are also open during the week as street chapels. Street preaching has been carried on in a few places, but only incidentally.

b. The number of out-stations at which there have been conversions shows that there has been successful country work. In addition to visiting these out-stations, and working from them as centres, there have been evangelistic tours by natives as well as by foreigners.

c. So far there has been no systematic effort to take advantage of the gatherings of the people at fairs, religious festivals, etc., but some work has been done in this direction.

d. House to house visitation is carried on at all stations and out-stations so far as we have the persons to engage in this work.

II. *Mission Work among the Native Christians.*

a. The first Church in connection with this Mission was organized in May, 1845. A Presbytery was organized in September, 1849, composed originally of foreign missionaries. There are at present 17 organized Churches, of which 10 are in the out-stations. All but two of these Churches are under the charge of native pastors. These pastors preach regularly to those under their charge, going when necessary from place to place to gather a portion of their flock to hear the Word of God. They are assisted by their elders, both in their preaching and pastoral work. In the two Presbyteries included within the bounds of the Mission the native ministers and elders sit on an equality with the foreign missionaries.

b. There are 22 Sunday-schools in connection with the Churches and at some of the out-stations.

c. Prayer-meetings are held regularly wherever practicable.

d. Several Christian Endeavour Societies have been organized. One of these is a Junior Society at Shanghai, which was one of the first organized in China.

e. The Churches look after their own poor and respond willingly to appeals for aiding the distressed.

f. Mission **boarding-schools** are conducted on lines which make them valuable as training-schools for native workers. This is shown by the fact that pupils from these schools have been and are in demand as workers by nearly all the missions working in this region. In addition to the training in boarding-schools, **classes for training ministers** and helpers have been held by the missionaries as necessity and opportunity required. A **theological seminary**, with a Board of Directors composed of natives and foreigners chosen from the two Presbyteries, has been organized and begun its work.

g. All the Churches supplied by natives support their pastors wholly or in part. Some of the Churches also support day-schools, Bible-women, or some other branch of mission work.

III. *Mission Work among the Children.*

a. and *b.* Educational work has always had a prominent place in the work of this Mission. A **school for boys** was begun at Ningpo in 1845 within a year after the Mission was opened. A school for girls was begun at the same place in 1847, with which was afterwards incorporated the **girls' school** begun by **Miss Aldersey** in 1844. At present there are 43 **day-schools** in connection with the Mission, several of which are located at the out-stations. In these schools the pupils are given instruction in Chinese books, the Scriptures and religious books, and in some cases in **arithmetic, geography** and **elementary science**. There are eight **boarding-schools**—five for boys and three for girls. One of the boys' boarding-schools is under care of the Ningpo Presbytery. The scholars in these schools take more advanced studies than those in the day-schools; the aim being to give as high a grade of education in each case as the circumstances will admit.

IV. *Mission Work among Young Men.*

The only special effort made to reach young men is in connection with the boys' boarding-schools, where they are instructed and encouraged to engage in Christian work. Y. M. C. Associations have been organized in some of these schools.

V. *Mission Work among Women.*

Work among the women is carried on at all the stations and at the out-stations wherever practicable. It consists of visitation and special meetings, held more or less frequently. Training classes have been organized from time to time. In these the Christian women are gathered together, sometimes daily for a few weeks or months,

and sometimes once or twice a week all the year round as circumstances have permitted. **Industrial classes** have also been tried with varying success.

VI. *Mission Work among the Sick.*

Although the man who opened the mission at Ningpo in 1844 was a physician, whose name is a household word among our native Christians, Dr. McCartee, very **little has been done** in the line of medical work since he left the mission, and the only medical work now under the care of the mission is that carried on at some of our out-stations by a native physician, who studied medicine in the Hangchow Hospital of the Church Missionary Society.

VII. *Mission Work by Christian Literature.*

All our workers make use of Scriptures and religious books in their work, but we have **no colporteurs** in our employ. The members of the Mission have done good work as translators and original authors, and some of our native workers have done excellent service, not only as assistants in preparing books but as writers of original articles. The work of the **Mission Press** at Shanghai is well-known. The first money appropriated for the work of this Mission in China was in part payment for matrices for Chinese type. The **whole missionary world** is **indebted** to one of the superintendents of the Press (Mr. Gamble) for his invention of the art of electrotyping matrices from wooden blocks.

VIII. *Present Problems and Outlook.*

The Mission is facing the problem of how to do aggressive work, with a force which is not sufficient to oversee the work already on our hands. All feel that the work is encouraging, and pray earnestly for more labourers.

This Mission has done a great work, especially in the training of workers, both native and foreign. It is the *pioneer mission* of the American Presbyterian Church in China. The first missionary of that Church appointed to China proper, Walter M. Lowrie, was located at Ningpo, which was the first station permanently occupied in China. Missionaries from this mission began work in Shantung and Peking. It was in this mission that Dr. Nevius learned those lessons which he afterwards put into such successful practice in his great work in Shantung. The limits and nature of this sketch preclude any notice of the many honoured names which have been enrolled as members of this mission, some of whom are still labouring for the Master in this and other fields, while some have been called to their reward.

J. N. B. SMITH.

Shantung.

Tengchow, on the coast fifty-five miles from Chefoo, occupied as a mission station in 1861. The early missionaries were: Rev. Messrs. G. R. Gayley, J. A. Danforth, J. L. Nevius and their wives. The present laborers are: Rev. C. W. Mateer, D.D., LL.D., Rev. C. R. Mills, D.D., Rev. Messrs. W. M. Hayes, S. B. Groves, J. P. Irwin and W. F. Seymour, M.D., and their wives, and Miss M. A. Snodgrass.

Chefoo, the only foreign port of Shantung, occupied as a mission station by D. B. McCartee, M.D., and Mrs. McCartee in 1862. At present the laborers on the field are: Rev. Hunter Corbett, D.D., and Rev. George Cornwell, and their wives.

Chi-nan-fu, capital of the Shantung province, 300 miles S. W. of Chefoo, and about equally distant south of Peking, occupied as a mission station in 1873. Rev. Messrs. J. S. McIlvaine and J. F. Crossette were the first missionaries. At present there are: Rev. Messrs. Paul D. Bergen, W. B. Hamilton, L. J. Davies and J. B. Neal, M.D., and their wives, and Miss S. A. Poindexter, M.D.

Wei-hien, two hundred miles west from Chefoo, occupied as a station in 1882. The first missionaries stationed there were: the Rev. Messrs. R. M. Mateer, J. H. Laughlin and their wives. The present laborers at the station are: Rev. R. M. Mateer, Rev. Messrs. F. H. Chalfant, J. A. Fitch and W. R. Faries, M.D., and their wives, Miss Mary Brown, M.D., Miss Emma F. Boughton, Miss Fanny Wight, Mrs. M. M. Crossette and Miss Rebecca Y. Miller.

I-chow-fu, three hundred miles south-west from Chefoo, occupied in 1891. The missionary laborers are: Rev. Messrs. C. A. Killie, W. O. Elterich and their wives, C. F. Johnson, M.D., and wife, and Miss A. M. Larsen, M.D.

Chi-ning-chow, one hundred and twenty miles south-west of Chi-nan-fu, occupied as a station in 1892. Missionary laborers: Rev. Messrs. J. H. Laughlin, Wm. Lane and their wives, Rev. R. H. Bent, J. L. Van Schoick, M.D., and wife, Mrs. Mary Lane, Miss Emma Anderson, and Miss H. B. Donaldson, M.D.

In U. S. A. on furlough are: Rev. Messrs. J. A. Leyenberger, John Murray, G. S. Hays, F. W. Jackson, W. P. Chalfant and their wives, Mrs. J. L. Nevius and Mrs. E. G. Ritchie, and Mrs. R. M. Mateer, M.D. Rev. Gilbert Reid, formerly stationed at Chi-nan-fu, has lately returned from America to begin an independent mission among the higher classes in China.

The various lines of missionary work carried on by the Shantung mission are:—

I. **Evangelistic.**—1. In streets and chapels. Daily preaching and teaching are carried on at each station, in addition to the regular Church services every Sabbath wherever there are organized Churches.

2. Each station does extensive and systematic itinerating work. In this way the Gospel is preached at market towns and in thousands of towns and villages and many cities every year, and books and tracts sold and distributed in great numbers.

The men, with very few exceptions, and many of the ladies, take part in this particular work, from which we have been permitted to reap much precious fruit.

3. Preaching and pastoral oversight for the native Christians has of late years occupied much of the missionaries' time. Not only are the Christians visited from time to time at their homes but during the **winter** months **classes** have been formed, not only at the stations where the missionaries' homes are, but in central locations in the interior, where all who are able to attend are daily and *systematically taught the Scriptures* and trained for practical work in their homes and among their neighbors. Those who have to leave their homes and require help, are aided to the extent of about **five cents** each **per day** for food during the time of study. No other help is given. Not a few who have attended these classes for several winters, have developed into able and efficient helpers and leaders of stations. There are now many of the native preachers who are able to teach such classes. This has proved an economical and successful method of shepherding new converts as well as helping more advanced Christians to get a firmer grip of the truth and to grow in grace and wisdom and efficiency.

4. *The Sabbath School Work*, in many centres where old and young meet to study the Bible, is full of encouragement. Where there are capable and faithful teachers this work seems to help the fulfilment of the prophecy, "Your sons and your daughters shall prophesy, and your young men shall see visions." We have found the **Sabbath lessons** prepared at Peking, most helpful in this work.

5 **Christian Endeavor Societies** have been organized, and the training that many are receiving in this way, is full of promise for the future.

II. **Educational Work.**—As a mission we are thoroughly committed to this branch of mission work, and believe if this work is rightly conducted it will be productive of vast good, not only in the future but in the present developing age of Christian work.

Wherever there are a few Christian families we aim to secure an efficient Christian teacher and open a school.

1. For the education of the children of Christian parents. When the parents are so impoverished that they cannot pay the teacher's salary we only require them to give, according to their ability, and then supplement the salary from other sources.

2. We aim to get all the pupils we can from heathen homes to attend our schools. Our experience has been that there is no more successful nor economical evangelistic agency than these schools. Many of our most earnest and useful Church members were led to accept the truth through their children or relatives who were taught the Gospel in Christian schools.

At Chefoo, Wei-hien and Chi-nan-fu are **boys' high schools**, in which not only Chinese native books are studied but *arithmetic*, *geography*, *history* and other branches are taught. The boys for these schools are chosen from the village and primary schools. After several years of training the most gifted and promising are chosen for the **medical classes** or other work, and not a few are sent to **Tengchow College**, where for many years all who are able to take the full course of study, receive a **very superior education**. It requires about **fourteen years** of continuous study from the time of entering school before the average student is able to complete the college course.

There are other central schools where advanced pupils are taught by trained native teachers. In 1876 Mrs. E. B. Copp opened a girls' high-school at Tengchow and carried it on with great efficiency until the time of her death. Since then Mr. Neal, Miss Wight, and at present Miss Snodgrass, have had the oversight of the school. Many who are now the wives of teachers and preachers received a superior education in that school. Not a few are now doing excellent work as personal teachers of missionary ladies, teaching schools, and as physicians and workers of various classes.

A **girls' boarding school** was opened at Chefoo in 1866, and was for many years under the care of Miss C. B. Downing. This school has been a great blessing to our work.

Theological Classes.—Several such classes have been formed and taught a course of study requiring **three years**. Arrangements have been made to open a new class of ten or more students. The candidates for this class are either graduates of the Tengchow College or men of superior education, and have had several years experience, either in teaching school or evangelistic work.

Chefoo Normal School was opened in 1888 for the special training of men for lay preachers and school teachers. Only those who have completed the course of study given in the native school, and have had some experience in teaching or other work, are admitted to this school. The course of study requires **three years** of

continuous work. The average attendance has been about twenty-five. Some of the men who have been trained in this school are doing excellent work, and their labors have been greatly blest of God. Mrs. G. S. Hays has lately taught many of the pupils in the girls' school to **knit lace**. This is full of promise. So far there has been ready sale for all that could be supplied.

Medical Classes.—Four young men, taught by Drs. Neal and Johnson, have lately graduated, and Dr. Neal has begun another class of **ten men.** Those who take the full course of four years' study, and afterwards have several years of hospital training under the foreign physician, are well equipped for work among their own people.

School for the Wives of Teachers and others, whose wives have received little or no education.—During the year Miss Boughton opened a school for this class, and the experiment has been so successful that schools of a similar character are desired in other centres.

School for Mute Children.—Mrs. C. R. Mills has charge of this school, which is wholly supported by contributions from schools of the same kind in U. S. A.

In addition to daily study of books the boys are **taught trades,** such as shoemaking, carpentering, etc.

A gymnasium has been erected at Chefoo, and is under the efficient management of Rev. Geo. Cornwell. Here the pupils exercise as regularly as they recite in the classes. This, with bathing, no doubt accounts largely for the generally improved health and more manly and energetic condition of the pupils.

III. **Medical Work.**—The Chefoo station has not thought it necessary to keep a medical force, as this want is well supplied by the C. I. M. and other missions.

At the other five stations this branch of the work is carried on with great efficiency and with most encouraging results. During the past years probably not less then **50,000 patients** were treated, either by the missionary physicians or their trained helpers.

Not only the middle and poorer classes seek aid but not a few of the official and wealthy classes have learned that the foreign physicians possess skill and resources unknown, and beyond the power of native physicians.

The lady physicians, especially, have received many invitations to visit homes when there was sickness. The help they have been able to give has made friends of many, whose position and influence are of great importance.

Arrangements have been made for opening a school for **kindergarten** work at Chefoo. A lady is expected from America to take

charge of this special work. Her work will be largely training of teachers and superintending the schools taught by them. It seems to us high time to undertake this work in a systematic way and thus secure as many of the children as possible, so that they may early learn the way of salvation.

Statistics for the Shantung Mission to end of year 1894.

Ordained missionaries		22
Medical missionaries (five women)		10
Married lady missionaries		25
Single „ „		12
Ordained natives		6
Licentiates		3
Native teachers and helpers		199
Number of communicants—Shantung 4,013		4,087
Shansi 74		
Added during the year		477
Number of organized Churches		36
Pupils in Christian schools		2,080
Contributions by native Christians		$1,332.70

The average salary of—

42 unordained preachers connected with the Chefoo station	Mexican $50.28
8 Bible women „ „ „ „ „ „	30.00
5 Boys' boarding-school „ „ „ „ „ „	50.00
2 Girls' „ „ „ „ „ „ „ „	42.00
18 Boys' day-schools „ „ „ „ „ „	28.89
10 Girls' „ „ „ „ „ „ „ „	25.38
Salary of native pastor	$108.00

HUNTER CORBETT.

Peking.

THE Presbyterian Mission at Peking was begun in 1863 by the Rev. Dr. W. A. P. Martin and his wife. A chapel was opened in connection with their residence in Tsung-pu lane, near the observatory, in the eastern city, in which was afterwards organized the First Presbyterian Church. A boys' boarding-school was also established at the same place, which before its transfer to the north city, gradually grew to number thirty-five pupils. A small chapel was built on the great street inside the Hai-tai gate, where, with the assistance of Ts'ao Ching-jung, a literary graduate of Chekiang and others, daily preaching was maintained for about ten years. In

1867 Dr. Martin was joined by the Rev. William Morrison and his wife, of the Ningpo mission, and the next year by the Rev. Jasper S. McIlvaine from the United States. Mr. Morrison died in 1868, and Mrs. Morrison returned to Ningpo. In 1871 the Rev. J. L. Whiting and the Rev. D. C. McCoy and their wives, who had recently come to China under the American Board, were transferred to this mission. On their arrival Mr. McIlvaine left Peking to open a new station at Chi-nan-fu. In 1872 the Rev. John Wherry and his wife joined the mission from Shanghai. In May of that year the First Church was organized with thirteen members. New premises were purchased in Ya-êrh lane in the northern city, to which the Church and the whole work of the mission was soon after transferred. A large chapel was built on the neighbouring Yen-tai-hsieh street, in which daily preaching has been maintained without interruption until the present time.

Dr. Martin having accepted the presidency of the T'ung Wên Kuan (Imperial College), in which he had from the beginning been a teacher, retired from the mission. In 1875 a girls' boarding-school was begun by Mrs. Whiting, which, under the care, successively, of Miss Barr, Miss Strong, Miss Lowrie, Miss Ward and Miss Newton, has continued to the present. New buildings were erected for it in 1886. It now numbers about sixty pupils, a large number of whom are Christians. In 1876 the present building was erected for the First Presbyterian Church on Ya-êrh lane.

MEDICAL WORK.

In 1879 B. C. Atterbury, M.D., joined the mission, and the next year built a dispensary on the Yen-tai-hsieh street adjoining the chapel, where medicines were dispensed for fourteen years. In 1874 new premises having been purchased on Êrh-t'iao lane, inside the An-ting gate, Dr Atterbury began the erection of the extensive buildings now known as the An-ting Hospital. He was joined by G. Y. Taylor, M.D., in 1887, and by R. Coltman, M.D., in 1892. Under these, successive classes of medical students have been taught, five or six of whom still remain connected with the hospital as assistants. At present three or four hundred in-patients are treated annually for severe diseases, or cared for after surgical operations, while the dispensary patients number thirty thousand. A native evangelist has been employed from year to year to preach and talk to these patients.

WOMEN'S HOSPITAL.

In 1888 the mission was reinforced by Miss M. E. Sinclair, M.D., and Miss J. C. McKillican, a trained assistant. The next year these began medical work among women and children at Êrh-

t'iao lane. The work growing, a hospital for women was opened on Ya-êrh lane, where, with brief intervals, medicines have been daily dispensed and patients treated in the wards, until the present. Besides looking after the thousands who came to the hospital, Dr. Sinclair before her retirement visited a large number of patients among the higher classes at their own homes. An efficient Bible woman has assisted in evangelistic work. At the close of the present year Miss E. E. Leonard, M.D., arrived to succeed Miss Sinclair, who was married in 1894 to the Rev. I. T. Headland, of the A. M. E. Mission.

BOYS' BOARDING-SCHOOL.

In 1884 the boys' boarding-school, under the care of Rev. J. Wherry at Ya-êrh lane, was transferred to Êrh-t'iao lane, where new buildings had been erected for it. Here under the superintendence successively of the Rev. D. C. McCoy, the Rev. J. W. Lowrie and the Rev. A. M. Cunningham, it has continued to grow in numbers and importance. It now has in constant attendance about fifty pupils, of whom many are earnest active Christians.

DAY-SCHOOLS.

In the history of the mission about a dozen of day-schools, some for boys, and some for girls, have been established in various places in city and country. These, besides inculcating an elementary knowledge of Christian doctrine in their neighbourhoods, have furnished a goodly number of promising pupils for the boarding-schools. Owing to the difficulty of securing suitable teachers, some of these schools have been closed, much to the regret of the mission.

ITINERATING.

Because of the extensiveness of the work in the city, and the limited number of missionaries, itinerating has not as yet received the attention it demands. Still work has been carried on north, south, east and west of the city. That in the region of San-ho, about thirty-five miles east of Peking, has proved much the most successful. Here are found about seventy Church members, over whom Chia Lan-fang, one of our most capable ordained evangelists, has charge. Enquirers have been gathered into classes for systematic instruction in Christian doctrine.

SABBATH SCHOOLS.

Sabbath schools have been organized in the First and Second Churches, with efficient superintendents and teachers. The present average attendance is about one hundred and twenty in the First and eighty in the Second. Each of these Churches has also establish-

Statistics of the American Presbyterian Mission (North) in Canton Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.							Sunday Schools.			
						Male.						Female.														
						For.	Native.					For.	Nat.													
				Foreign.	Native.	Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1894. Male.	No. of Communicants in 1894. Female.	No. of Adults baptized in 1893.	Total No. of C. bap. in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
Canton.....	... ...	29	1844	4	...	...	18	9	8	19	...	3	14	25	11	...	...	976	117	30	...	.....	7	610	...	412.40
Lienchow*.....	... ...	5	1891	1	1	...	3	5	3	2	...	1	2	...	3	...	...	109	23	11	...	.....	...	...	...	51.51
Yeungkong†.....	... ...	...	1893	1	2	...	2	2	2	3	...	...	...	...	1	...	...	28	9	2	...	.....	...	...	...	16.00
Kanghau‡.....	... ...	3	1892	2	1	...	...	...	2	3	...	...	...	...	1	...	...	19	1	...	...	.....	...	...	...	.....

Statistics of the American Presbyterian Mission (North) in Chehkiang and Kiangsu Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.						Sunday Schools.			
						Male.						Female.													
				Foreign.	Native.	For.	Native.					For.	Nat.			No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers, Bible Wom.	Teachers.					Male.	Female.							
Chekiang.																											
Ningpo.....	... ...	22	1844	1	9	...	12	7	...	...	...	2	1	6	9	10	1	9	306	454	33	17	...	650.00	10	570	34	650.00
Hangchow.....	... ...	2		3	2	...	3	7	...	...	...	3	...	2	...	2	1	1	86	38	2	6	...	200 00	2	110	11	200.00
			Total	4	11	...	15	14	...	...	...	5	1	8	9	12	2	10		884	35	23	...	$850.00	12	680	45	$850.00
Kiangsu.																											
Shanghai.....	... ...	3		3	5	*1	4	15	...	...	...	5	1	5	11	3	2	1	114	104	20	9	...	$570.00	7	470	42	$570.00
Soochow.....	... ...	1		4	...	...	5	4	...	...	...	3	...	2	4	1	...	1	19	16	2	2	...	40.00	2	80	7	40.00
Nanking.....	... ...	3		3	...	...	5	7	...	...	...	3	2	2	2	1	...	1	36	28	27	8	...	19.00	1	110	13	19.00
			Total.....	10	5	1	14	26	...	...	...	11	3	9	17	5	2	3	169	148	49	19	...	$629.00	10	660	62	$629.00

* Mr. McIntosh.

ed a Society of Christian Endeavour. That of the First Church numbers about sixty members, that of the Second about thirty. The weekly meetings are attended with great interest.

WOMEN'S WORK.

From time to time classes of women have been formed both in the city and in the country for the study of Christian truth. Many of these women have learned to read the simple Christian books in Chinese characters, while some have also learned to read and write in Romanized Chinese. A large proportion of these have accepted Christianity and been baptized.

LITERARY WORK.

The older members of the mission have devoted considerable time to literary work, partly in connection with the Chinese Religious and North-China Tract Societies, and partly independently. The mission is also represented in the Bible revision. Attention has also been given to theological instruction of selected laymen and candidates for the ministry, though in most cases the latter have, sooner or later, been sent to the training school of the American Board at T'ungchow.

PAO-TING-FU.

In 1893 Mr. Whiting and Dr. Taylor rented houses and purchased land in Pao-ting-fu to open a new station. They were followed by the Revs. F. E. Simcox and J. A. Miller and their wives from America, and the Rev. J. W. Lowrie and Mrs. A. P. Lowrie transferred from the Peking station. Though but in its infancy, this new station, with its successful hospital, street chapel, itinerating and women's work, is already full of promise.

J. WHERRY.

Statistics of Peking Mission.

Ordained missionaries	7
Missionary physicians (one woman)	4
Married women	7
Unmarried women (not including physician) ...	3
Ordained natives	2
Christian helpers	6
Native teachers (male and female)	10
Churches	3
Communicants...	345
Added during year	64

Pupils in boys' boarding-school	50
Pupils in girls' boarding-school	58
Pupils in boys' day-schools	35
Pupils in girls' day-schools	22
Total number of schools	8
Total number of pupils	165
Sunday-school pupils	200
Church contributions	Tls. 70.00
Out-patients (attendances)	... 25,453
In-patients	
Surgical operations	765
Visits at homes	390

Statistics of the American Presbyterian Mission (North) in Canton Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (州) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (*Paid.*)										The Native Church.							Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.				No. of Communicants in 1894.		No. of Adults baptized in 1893.	Total No. of C. bap. in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.		
				Foreign.	Native.	For.	Native.					For.	Nat.														
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	Male.	Female.							$
Canton	... ...	29	1844	4	...	...	18	9	8	19	...	3	14	25	11	...	...	...	976	109	117	30	...	7	610	...	412.40
Lienchow*	... ...	5	1891	1	1	...	3	5	3	2	...	1	2	...	3	...	...	...	23	9	11	...	...	...	...	...	51.51
Yeungkong†	... ...	4	1893	1	2	...	2	2	2	3	...	...	...	...	1	...	...	...	28	19	2	...	...	...	...	...	16.00
Kanghau‡	... ...	3	1892	2	1	...	...	...	2	3	...	...	...	...	1	...	...	...	19	1	...	...	...	...	...	...	.....

Statistics of the American Presbyterian Mission (North) in Chehkiang and Kiangsu Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)									The Native Church.						Sunday Schools.			
						Male.					Female.														
				Foreign.	Native.	For.	Native.				For.	Nat.					No. of Communicants in 1893.		No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	Male.	Female.						
Chekiang.																									
Ningpo.....	... ...	22	1844	1	9	...	12	7	...	...	...	2	1	6	9	10	1	9	306	454	33	17	...	650.00	10	570	34	650.00
Hangchow.....	... ...	2		3	2	...	3	7	...	...	...	3	...	2	...	2	1	1	86	38	2	6	...	200 00	2	110	11	200.00
			Total	4	11	...	15	14	...	...	...	5	1	8	9	12	2	10		884	35	23	...	$850.00	12	680	45	$850.00
Kiangsu.																									
Shanghai.....	... ...	3		3	5	*1	4	15	...	...	...	5	1	5	11	3	2	1	114	104	20	9	...	$570.00	7	470	42	$570.00
Soochow.....	... ...	1		4	...	...	5	4	...	...	...	3	...	2	4	1	...	1	19	16	2	2	...	40.00	2	80	7	40.00
Nanking.....	... ...	3		3	...	...	5	7	...	...	...	3	2	2	2	1	...	1	36	28	27	8	...	19.00	1	110	13	19.00
			Total.....	10	5	1	14	26	...	...	...	11	3	9	17	5	2	3	169	148	49	19	...	$629.00	10	660	62	$629.00

* Mr. McIntosh.

Statistics of the American Presbyterian Mission (North) in Shantung Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.					Female.														
				Foreign.	Native.	For.	Native.				For.	Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults baptized in 1893.	Total No. of Ch. bap. in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.						
Chefoo.....	登州府	19	1862...	4	1	...	39	37	1	...	2	4	1	7	11	6	...	...	760		78	32	50	$130.00*	28	...	...	
Chinanfu.....	濟南府	.....	1871...	4	...	...	2	3	3	...	...	4	...	...	...	1	...	...	41	11	15	1	...	7.00	1	70	8	
		Chung-kwung.....	1891...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	.....	...	...	...	
	禹城縣	Hou-tu-chia-chwang.....	1873	...	...	...	3	3	...	...	...	...	...	...	...	...	...	...	71	28	24	...	...	.....	...	...	...	
		Wang-ts'ai-wu-chia-chwang.	1879																									
		Chang-ti-tien.....	1888																									
		Fang-chia-sï.....	1891																									
		Mao-chia-yuan.....	1888																									
		Ma-chia-miao.....	1891																									
	上河	Lu-ngan-pang-chie	1874...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	3	1	1	...	...	.....	...	...	...	
	清陽	Ngan-chia-miao	1881	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	14	21	7	...	...	.....	...	...	...	
		Fan-chia-chwang.....	1890																									
		Total.....		8	1	...	47	45	4	...	2	8	1	7	11	7	...	...	953		125	33	50	137.00	29	70	8	

* This $130.00 was mostly given by the members at Chefoo itself. There are 600 Christians in the country, who, alas! do not give very systematically, nor are their gifts carefully recorded. It is estimated that last year they gave $150 to $200 more, but this is only a guess.

Last year one of our Chefoo graduates of Têng-chow College, of his own accord, made over property valued at $200.00 to the Church in payment of the help he had received in getting an education.

		Brought forward		8	1	...	47	45	4	...	2	8	1	7	11	7	...	...	953		125	33	50	$137.00	29	70	8	.....
		Ching-yang-shu	1885																												
		Wan-tei	1892																												
		Chih-fang-er	1892																												
		Han-chia-chwang	1892																												
	長 清	Shih-hu-f'ung	1893	..	...	...	3	7	...	...	...	...	..	1	...	...	...	...	22	16	8	1	...	19.00	...	...	...	.....
		Chei-chia-chwang	1888																												
		Hsia-pa	1891																												
		Toa-chia-chi	1893																												
		Shin-tien-twin	1892																												
		Scattered work, new work	...	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...	...	...	.....
Ichowfu	沂州府		1890	3	...	...	2	...	4	...	...	...	1	1	2	...	...	...	8	9	14	9	20	*17.80	1	20	1	.....
		Hwang-yea-tsi	Old sta.	...	...	...	...	1	...	...	...	...	...	...	1	...	1		8	9	...	1	2	1.75	...	...	...	.....
		Si-ch'ang-yü	,,	...	...	...	...	2	...	...	...	...	...	...	1	...	...		18	22	...	1	...	3.70	...	...	...	.....
	沂水縣	Men-chwang	,,	...	...	...	...	1	...	...	...	...	...	...	1	...	...		8	14	...	...	...	5.10	...	...	...	.....
		Shwang-miao	1892	...	...	...	...	...	...	...	...	...	...	...	...	...	...		2	3	...	1	...	.50	...	...	...	.....
		Si-ma	1893	...	...	...	...	1	...	...	...	...	...	...	...	...	...		3	...	3	...	2	.....	...	...	...	.....
	蒙山縣	Hai-ien	.....	...	...	...	...	1	...	...	...	...	...	...	...	...	...		1	2	...	...	2	.....	...	...	...	.....
	沂水縣	Nan-tsoa-ch'wan	.....	...	...	...	1	1	...	...	...	...	...	1	...	1	...		31	10	3	3	1	13.30	...	...	...	.....
		Pei-tsoa-ch'wan	.....	...	...	...	1	2	...	...	...	...	...	1	...	1	...		29	22	3	2	1	10.20	...	...	...	.....
	莒 州	Liu-ts'uen	.....	...	...	...	...	1	...	...	...	...	...	...	...	...	...		11	4	5	...	3	.....	...	...	...	.....
		Ho-kia-ts'uen	.....	...	...	...	1	1	...	...	...	...	...	...	...	...	...		4	7	...	...	...	.....	...	...	...	.....
		Kü-cheo	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...		4	...	1	...	1	.....	...	...	...	.....
		Toa-sui-tien-tsi	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...		2	2	...	...	...	.....	...	...	...	.....
Wei-hien	萊 州	145	1861	4	3	...	14	71	6	...	3	4	...	4	7	...	...	20	2525		91	20	...	650.00	7	289	41	$849.00
Chi-ning-chow	... ...	Cheh-kia-tswang	1894	3	...	...	5	4	3	...	...	2	...	1	...	...	...	...	12	3	...	...	...	.....	1	40	7	10.00
		Total for Shantung		18	4	...	78	138	17	...	5	14	2	16	20	12	...	21	3764		153	71	82	$858.35	31	419	57	$859.00
		,, ,, Canton		8	4	...	23	16	15	27	...	4		16	25	16	2	...	1132		150	43	...	.....	12	610	...	479.91
		,, ,, Chehkiang		4	11	...	15	14	...	...	...	5	1	8	9	12	2	10	884		35	23	...	850.00	10	680	45	850.00
		,, ,, Kiangsu		10	5	1	14	26	...	...	...	11	3	9	17	5	...	3	169	148	49	19	...	629.00	31	660	62	629.00
		Grand Total		40	24	1	130	194	32	27	5	40		49	71	45	4	34	6097		387	156	82	2337.35	84	2369	1 4	2817.91

* In six months' time.

Educational Statistics of the American Presbyterian Mission (North) in China.

Location.		Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)								Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)								Colleges and Training Classes. (*Students generally over 19 years of age.*)								Grand Total.		Remarks.
Name of Place.	Name of Place. Chinese.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																											
Canton	廣東省城	14	...	340	2	14	...	...	.....	1	90	...	2	2	...	...	.....	1	60	...	1	2	...	...	...	490	21	
Chefoo	芝罘	26	...	380	...	26	...	...	.....	1	30	...	1	2	...	...	.....	1	26	...	2	4	...	...	...	436	35	
Chi-nan-fu	濟南府	3	...	120	...	3	...	...	.....	1	29	...	3	2	...	...	.....	...	...	...	...	...	...	...	...	149	8	
Chi-ning-chou	濟寧州	3	...	37	1	4	...	...	.....	1	10	15	1	2	...	...	.....	...	...	...	...	...	...	...	...	62	8	
Hai-nan	海南	...	...	...	...	...	...	...	.....	1	31	...	1	1	...	...	.....	...	...	...	...	...	...	...	...	31	2	
Hangchow	杭州府	3	...	79	1	3	...	...	.....	1	50	...	5	4	...	...	.....	...	...	...	...	...	...	...	...	129	13	
I-chow-fu	沂州府	8	...	93	3	8	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	93	11	
Nanking	南京	7	...	96	...	7	...	...	.....	1	30	...	3	4	30	...	.....	...	...	...	...	...	...	...	...	126	14	
Shanghai	上海	11	...	454	...	11	...	...	.....	1	48	...	1	3	48	...	.....	...	...	...	...	...	...	...	...	502	15	
Peking	北京	5	...	50	...	5	...	...	.....	1	52	...	1	2	...	...	.....	...	...	...	...	...	...	...	...	102	8	
Têng-chow	登州	8	...	75	...	8	...	...	.....	...	...	...	...	...	...	...	.....	1	85	...	7	7	...	...	...	110	22	
Wei-hsien	濰縣	68	...	857	...	68	...	...	.....	1	80	...	3	4	...	...	.....	...	...	...	...	...	...	...	...	937	75	
Ningpo	寧波	3	...	40	...	3	..	...	.....	1	34	...	...	3	...	...	.....	...	...	...	...	...	...	...	...	74	6	
Total		159	...	2621	7	160	...	...	.....	11	484	15	21	29	78	...	.....	3	171	...	10	13	...	...	...	3241	238	

For Females.

Canton	廣東	19	...	538	3	19	...	...	.....	3	50	...	3	3	...	...	.....	1	176	...	3	6	...	...	..	764	37
Chefoo	芝罘	13	...	127	...	13	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	127	13
Chi-nan-fu	濟南府	1	...	20	...	1	...	...	.....	...	..	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	20	1
Hangchow	杭州	1	...	10	...	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	10	1
I-chow-fu	沂州府	4	...	41	2	4	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	41	6
Nanking	南京	...	...	...	...	...	...	...	.....	1	26	...	2	2	...	...	.....	...	...	...	...	...	...	...	...	26	4
Ningpo	寧波	8	...	100	...	8	...	...	.....	1	47	...	1	3	...	...	.....	...	...	...	...	...	...	...	...	147	12
Shanghai	上海	4	...	112	...	4	...	...	.....	1	28	...	1	2	...	...	.....	...	...	...	...	...	...	...	...	140	7
Peking	北京	...	...	...	...	...	...	...	.....	1	53	...	1	3	...	...	.....	...	...	...	..	...	...	...	...	53	4
Têng-chow	登州	...	...	...	...	...	...	...	.....	1	31	...	1	3	...	...	.....	...	...	...	...	...	...	...	...	31	4
Wei-hsien	濰縣	...	...	...	...	...	...	...	.....	10	176	...	...	10	...	...	.....	...	...	...	...	...	...	...	...	176	10
Total		50	...	948	5	50	...	...	.....	18	411	...	9	26	...	...	.....	1	176	...	3	6	...	...	...	1535	99

Medical Statistics of the American Presbyterian (North) Mission.*

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	M.	F.													
Canton	.....	.....	.....	2	2	2	2	19	9	1	1608	460	...	12603	35770	...	...	...	$5134.39	$1151	.....	
Samkong	.....	.....	.....	1	.....	.....	.....	...	...	...	109	28	...	.....	3107	...	...	...	.....	.....	.....	
Yeungkong	.....	.....	.....	1	1	.....	.....	...	...	...	...	...	...	.....	16550	...	...	...	.....	.....	.....	
Chinanfu	.....	.....	.....	1	3	1	.....	4	...	1	121	...	2	9000	17500	...	36	...	1065.41	.....	.....	
Tsienông	.....	.....	.....	.....	1	.....	.....	...	...	...	...	...	...	.....	.....	...	...	...	.....	.....	.....	
Weihien	.....	.....	.....	1	1	2	.....	1	2	2	479	195	2	.....	17900	1	5	...	1100.00	328	.....	
Peking	.....	.....	.....	2	4	1	.....	4	...	2	226	661	2	.....	30364	...	...	...	.....	.....	.....	
Sanho	.....	.....	.....	.....	.....	.....	.....	...	...	...	...	...	1	.....	.....	...	...	...	.....	.....	.....	
Chengchiachuang	.....	.....	.....	.....	.....	.....	.....	...	...	...	...	...	1	.....	.....	...	...	...	.....	.....	.....	
Paotingfu†	.....	.....	.....	1	1	.....	.....	...	...	1	...	...	1	.....	.....	...	...	...	.....	.....	.....	
Ichowfu	.....	.....	.....	1	2	1	.....	...	...	...	...	25	1	2173	4261	...	...	...	564.20	.....	.....	
Total	.....	.....	.....	10	15	7	2	28	11	7	2543	1369	10	23776	125452	1	41	...	7864.00	1479	.....	

* There is medical work also at *Têng-chow-fu* and *Chi-ning-chow*, not here given. † Just begun work.

THE AMERICAN SOUTHERN PRESBYTERIAN MISSION.

Mid-China.

THE Southern Presbyterian Mission was established in 1867, just two years after the close of the civil war in the United States, when the south land had been desolated by contending armies, the Churches feeble, the congregations scattered, the people penniless, and many of the ministers without financial support. It was an instance of heroic faith and courage to undertake, at that crisis, a mission to this country. Rev. E. B. Inslee, who had previously laboured in China, and his wife, commenced work in Hangchow where, by his influence with the native ministers of Ningpo, he established **boarding-schools** for both boys and girls and carried on work, both **medical** and **evangelistic**. He first rented native houses, and afterwards purchased an eligible lot on the hill which, on account of opposition from the officials, was exchanged for property in the northern end of the city. In 1868 he was joined by Rev. Messrs. M. H. Houston,* B. Helm † and J. L. Stuart, and the following year by Rev. and Mrs. T. E. Converse. Within two years after this both Mr. and Mrs. Inslee and Mr. and Mrs. Converse had returned to the United States.

In 1871 Mrs. Houston ‡ was welcomed to Hangchow. The city of Kin-chow, on the Tsien-tang River, 175 miles above Hangchow, was occupied from 1869 to 1872, but on account of the weakness of the force, was given up. In the spring of 1872 the mission was joined by Mrs. A. E. Randolph, || who took charge of the girls' school at Hangchow, and by Rev. and Mrs. DuBose who, with Mr. Stuart, moved to Soochow in the autumn of that year. In 1873 Rev. J. W. Davis and Miss A. C. Safford § came to Soochow, and Rev. G. W. Painter to Hangchow. The latter for five years took charge of the boys' boarding-school, but since that time has devoted himself exclusively to itinerant work. After a few months' residence in Soochow Mr. Stuart went home on sick leave, and returned in 1874 with Mrs. Stuart, and has since resided in Hangchow.

* Dr. Houston served as secretary at home for ten years, but is now in China.

† Retired after nine years' service.

‡ Mrs. Houston entered into rest in 1882.

|| Mrs. Randolph taught the girls' school for sixteen years; was then, on account of health, transferred to the Japan mission, where she worked for five years, and is now connected with the training-school in Fredericksburg, Va.

§ Miss Safford, the gifted editress for ten years of *Woman's Work for Woman*—nearly every number containing an article from her pen—visited among the women of Soochow and conducted in her parlor a woman's meeting every Sabbath afternoon, died in 1890. In ardent piety, wide-extended knowledge and active labors, she was a "chosen vessel."

Miss Helen Kirkland came out with them, and has for one and twenty years been engaged in direct, personal work among the women.

Rev. J. W. Davis was married* in 1878. Owing to the financial stringency of the times in the United States and the yellow fever scourge in the Mississippi valley, which diverted the streams of benevolence, no reinforcements were sent out from 1875–79. From 1867 to 1879 may be considered the first period in the history of the mission.

The second period is from 1880–87, when the mission was joined by Rev. and Mrs. A. Sydenstricker, 1880; Dr. Fishbourne,† 1881; Rev. S. I. Woodbridge, 1882; Rev. J. F. Johnson,‡ 1883; Mrs. Woodbridge, 1884; Rev. and Mrs. H. M. Woods, 1884; Miss Tillie Tidball, || Rev. J. E. Bear and Rev. R. V. Lancaster, § 1887. The stations of Chinkiang and Ts'ing-kiang-p'u were occupied by the Southern Presbyterians. At the end of twenty years the mission had four stations and twenty missionaries.

The third period, from 1888 to January, 1895, is the time of special blessing to the mission. Her ranks have been re-inforced by **five physicians**—Dr. Edgar Woods, 1888; Miss A. E. Houston, M.D., ¶ 1891; Dr. and Mrs. W. H. Venable, 1893; Dr. and Mrs. James B. Woods, 1894; and Dr. and Mrs. J. R. Wilkinson, 1895.

Thirteen evangelists—Rev. and Mrs. J. R. Graham, 1889; Mr. and Mrs. C. N. Caldwell, 1889; Rev. P. F. Price, 1890; Rev. George Hudson, 1891; Rev. R. A. Haden, 1891; B. C. Patterson, 1891; Mr. J. W. Paxton, 1891; Rev. M. B. Grier, 1892; Rev. W. B. White,** 1892; Rev. J. Y. McGinnis, 1893; Rev. and Mrs. W. H. Hudson, 1894; Rev. H. W. White, 1894; Rev. B. H. Franklin, 1895.

Unmarried ladies—Miss E. B. French, 1888; Miss Essie E. Wilson (now Mrs. Price), 1888; Miss Ellen Emmerson,†† Miss H. Jones (now Mrs. McIlvaine, Japan), Miss N. McDannald (now Mrs. J. C. Garritt, Presbyterian Mission, North,) Miss E. C. Davidson, 1891; Miss S. E. Fleming, 1893; Miss Belle Smith, 1893; Miss Augusta Graves, 1893; Miss J. M. Sykes, 1893; Miss Emma Boardman, 1894. Also Mrs. Lancaster was welcomed into the

* To Miss Schmucker, of the American Presbyterian Mission, North.

† Left on account of ill-health, and is now practising medicine in Virginia.

‡ After six years' work and holy living Mr. Johnson returned to California, and there died. He was called by Bishop Moule, a "Bonus Scriptuarius."

|| Returned on account of health.

§ After five years' service, left on account of health of wife.

¶ Now Mrs. Patterson.

** This "Beloved Disciple," who expected to open Kia-hing, was compelled to leave on account of ill-health.

†† Absent on furlough.

mission in 1891; Mrs. Bear* and Mrs. Edgar Woods† in 1892, and Mrs. Geo. Hudson and Mrs. Haden‡ in 1893.

During the last three years the stations of **Wusih, Sin-chang, Suh-ch ien** and **Ting-wa** have been opened. A house has been secured at Kiang-yin on the Yang-tse, and Mr. Franklin assigned to that city. Dr. Venable lives within ten miles of **Kia-hing-fu**, and is to open a hospital there. Regular work is carried on at **Hwai-an-fu**, ten miles south of Tsing-kiang-pu, and the mission also looks forward to occupying the prefectural cities of **Chang-chow** (between Soochow and Chinkiang) and Chü-chow, in the north-west corner of Kiang-su. Rev. H. W. White is sent out with a view of commencing work in another province.

The field of the mission extends **along the Grand Canal for five hundred miles** in one of the finest sections of the Middle Kingdom.

The work of the mission has been **chiefly evangelistic:** Preaching daily in the street chapels, with which most of the stations are well provided; itinerant journeys, far and near, when the Gospel was preached to listening crowds; colportage work, distributing last year over **fifty thousand Gospels, books and tracts**, or about **a million** altogether **in twenty-five years; medical work** carried on regularly by missionary ladies and others, by means of which medicines have been dispensed to thousands, and many of the patients visited in their homes,—this besides the regular hospital and dispensary work by the physicians, several of whom have recently come to the field; work annually among the **pilgrims at Hangchow** and frequently among the **scholars at the examinations;** the training of native preachers, of whom the mission has a few; the gathering in and instructing about **200 native Christians;** the successful teaching during 27 years of a **boarding-school** for girls, which has averaged forty pupils, and from which a number of Christian women have gone forth; conducting **two boys' boarding-schools** for several years, which were given up in 1882, but now with the prospect of establishing a college in the near future; the continued use of the **day-school**, where the Bible is taught as an auxilliary, and gathering a large number of children in some twelve to **eighteen such schools;** the preparation of about **thirty Christian books and tracts**, and various other methods of work, in public or in private, by which the word of life is held forth to the heathen, and the Church edified and built up in faith and knowledge. The mission shares, with the older and larger societies, an humble part in advancing the Redeemer's kingdom in China.

* From the Southern Baptist Mission.
† From the Woman's Union Mission.
‡ Entered into rest August 3rd, 1894.

H. C. DuBose.

Statistics of the Southern Presbyterian Mission in Chehkiang and Kiangsu Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.									Sunday Schools.			
						Male.						Female.																
						For.	Native.					For.	Nat.															
				Foreign.	Native.	Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893. Male.	No. of Communicants in 1893. Female.	No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
Chekiang.																												
Hangchow	...	...	1868	3	...	1	3	5	3	...	...	4	1	4	...	1	...	1	46	55	26	5	10	$91.00	3	200	20	$91.00
Lin-wu	...	...	1894	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	11	10	3	...	4	20.00	...	...	...	20.00
Sin-chang	...	...	1892	2	...	...	2	1	3	...	...	3	...	2	...	1	...	1	8	8	5	1	5	14.00	1	20	6	14.00
			Total	6	...	1	5	6	7	...	...	7	1	6	...	2	...	2	65	73	34	6	19	125.00	4	220	26	125.00
Kiangsu.																												
Soochow	蘇州府		.....	2	...	1	...	6	4	...	...	2	...	1	...	1	...	1	8	7	...	...	3	$10.00	2	100	10	$10.00
Wusih	無錫		.....	3	...	...	...	1	2	...	...	2	...	...	...	...	...	...	...	...	...	...	3	.....	...	...	...	.....
Chinkiang	鎮江		.....	2	...	...	...	1	2	...	1	...	...	...	...	...	...	...	5	2	...	...	5	.....	1	22	4	.....
Tsingkiangp'u	清河		.....	2	...	...	...	1	1	...	1	...	...	...	...	...	...	...	15	9	...	...	...	3.15	...	...	...	3.15
Hsü-ch'ien	徐州府		.....	3	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	.....	...	...	...	.....
			Total	12	...	1	...	9	10	...	2	4	...	1	...	1	...	1	28	18	...	...	12	13.15	3	122	14	13.15
			Grand Total	18	...	2	5	15	17	...	...	11	...	7	...	3	...	3	93	91	34	6	31	138.15	7	342	40	138.15

Name of Place.	Name of Place in Chinese.	In what Prefecture 府.	In what District 縣	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	M.	F.													
Soochow	蘇州	蘇州	元和吳	.....	.....	.....	.....	...	...	...	...	...	1	3500	.....	...	...	...	$100.00	.....	$5.00	
Wusih	無錫	常州	無錫	.....	.....	.....	.....	...	...	...	...	...	1	900	.....	...	...	...	25.00	.....	.....	
Chinkiang	鎮江	鎮江	丹徒	.....	.....	.....	.....	...	...	...	...	25	2	1000	.....	...	...	...	20.00	.....	.....	
Tsingkiangpu	清江	淮安	清河	1	.....	.....	.....	...	...	...	...	45	1	3000	.....	...	...	...	.....	.....	.....	
Hsüch'ien *	宿遷	徐州	.....	.....	.....	1	.....	...	...	...	..	...	1	468	.....	...	...	...	.....	.....	.....	
Sinchang	.....	.....	.....	1	.....	.....	1	1	...	...	...	50	1	3000	.....	...	...	...	200.00	.....	36.00	
Hangchow	.....	.....	.....	.....	.....	.....	2	...	...	...	...	800	2	4200	.....	...	...	...	50.00	.....	.....	
Total	.....	.....	.....	2	.....	1	3	1	...	...	...	920	9	16068	.....	...	...	...	395.00	.....	41.00	

* For three months.

AMERICAN METHODIST EPISCOPAL MISSION.

Foochow.

As no Report has been received from either the Foochow, the Central China or the West China Missions we present the following digest from the *Encyclopedia of Missions*, which was published in 1891 with some statistics from the *Recorder* of May, 1895.

It was on April 15th 1847, that the first company of Methodist missionaries for China departed from Boston harbor. On September 4th they entered the mouth of the River Min, and were hospitably received by the brethren of the American Board in Foochow. Quietly housed they set themselves to the study of the language, and carefully used their little stock of medicines in ministering to the sick, and they also distributed many tracts and portions of Scripture, which had been translated by Dr. Medhurst, of the L. M. S. In October Mr. Collins made a vigorous effort to obtain a foothold within the city walls. Rev. Henry Hickok and wife, and Rev. R. S. Maclay, re-inforced the mission, arriving April 15th, 1848.

As soon as possible the missionaries opened **schools**, employing **native teachers**, the missionaries giving religious instruction and conducting the devotions. The first Sunday-school was organized in 1848. A small chapel in Nan-tai was rented, and the crowds surging by supplied an ever-changing congregation. The **first church building** was erected in 1855, the Churches of New York and vicinity giving $5,000 to aid the project. Another Church called "Heavenly Rest" was built close to the homes of the missionaries, where there was a foreign community, they contributing $1.500, on the condition that an audience-room should be added for English-speaking people. This church was dedicated October 18th, 1856, and the English part December 28th, 1856.

Mr. Collins's health rapidly declining, soon after his appointment to the superintendency he went to California in April, 1851, wishing to establish a mission among the Chinese of that State, being impressed with the incalculable reflex power upon China of a Chinese mission in California. But he died in 1852, in the thirtieth year of his age.

Though the mission was re-inforced, yet in consequence of the Taiping rebellion, sickness and other troubles, it suffered a period of great depression. The schools were deserted, the members scattered, death had been relentless, and al[illegible]

mising; but July 11th, 1857, was a memorable day at the Tie-nang Church. Ting Ang, 47 years of age, having a wife and five children, was received as the **first convert**, and was baptised. On October 18th his wife and two of their children were baptised. Converts increased in number.

The **Foundling Asylum** was established in 1858, friends in Foochow contributing $670. In 1859 the work of the mission began to extend westwards. Fifteen miles north-west of Foochow the To-cheng (Peach Farm) appointment was begun. This year, also, native helpers were licensed and employed. Hu Po-mi became pastor at the Peach Farm. At a visit to To-cheng (February, 1859) nine of the Li family gave their names for baptism. In 1859 the mission was re-inforced by the arrival of Rev. and Mrs. S. L. Baldwin, the Misses Willston and Miss Potter, and on November 28th a female school was opened, which developed into the **girls' boarding-school.**

The year 1861 was marked by the still further extension of the work, owing to the new treaties made with China. A class of 13 was formed at Kang-chia, ten miles west of Ngu-kang, hitherto our most westerly out-post, and a chapel was built. A press was obtained, and a font of Chinese type, and important tracts and parts of the Scriptures were printed and put into circulation, reaching 500,000 pages annually.

In 1862 the **first annual meeting** of the mission assembled. A course of study for the native helpers was ordained, examinations established, appointments regularly announced as at conference, and statistics were reported.

The appointments included eight fields never before occupied.

A membership of 87, mission property worth $30,115, were reported.

A signal triumph marked the year 1863. After many attempts a station was finally secured within the walls of Foochow, a house and lot having been purchased, but the following year persecution raged, the house and church was destroyed by a mob. In 1865 Bishop Thomson visited the mission. In the same year the new Reference Testament of Mr. Gibson was completed, and became largely used among other missions. A colloquial New Testament was also begun, and new editions of the hymn-book, ritual and catechism, and many valuable pamphlets were issued. The year 1867 was a great revival year. The harvest was seen in 451 members reported; yet literary labors were not interrupted. The Anglo-Chinese Dictionary of the Fokien Dialect, by C. C. Baldwin, D.D., of the American Board (?), was rapidly advanced, and soon after completed. The issues of the Press increased to 5,000,000 pages.

Bishop Kingsley, upon his visit in 1869, divided the work into three missions, appointing Dr. Maclay superintendent at Foochow, Mr. Hart at Kiukiang and Mr. Wheeler at Peking. Self-support was systematically provided for, and, with the advice of the mission, Bishop Kingsley ordained from the native helpers 7 deacons, 4 of whom were also ordained elders. At this time the Board sent out six single young ministers.

The mission having been re-inforced the system of **itinerating** was put in practice.

As from time to time the missions received new laborers from the United States, and helpers were raised up from among the native converts, the work was extended. New preaching places were secured, new stations established; native congregations arose upon their feet, voting in favor of self-support. In 1874 four districts supported their presiding elders, and one circuit their bachelor preacher. Hu Po-mi, presiding elder of Hok-chiang district, presented to the annual meeting deeds of eleven chapels, all paid for and vested in the Methodist Episcopal Church.

Medical mission work was entered upon and carried forward with most gratifying results. Bishop Wiley upon his first episcopal visit (24 years after he left the field as a missionary) said, "Then not a soul had been converted. We were simply met with prejudice and opposition. We did not dare to venture five miles from the city of Foochow. Now work extends through five districts, over many hundreds of miles in length and breadth. I confess I would feel alarmed at the very magnitude of this work if I did not see the most satisfactory evidence of its genuineness and thoroughness in every respect."

The Foochow mission includes the districts of Foochow, Hok-chiang, Hing-hwa, Ing-chung, Ku-chêng, Yong-ping and Hai-ang with a Church membership of 2,441.

In the *Recorder* for May, 1895, Mary C. Ninde reports the following statistics for 1894:—

Native ordained preachers	68
Native unordained preachers	130
Native workers, W. F. M. S.	125
Members	4,302
Probationers	5,162
Baptized children	2,005
Average attendance at Sunday-school	9,976
Conversions during the year	873

Mid-China.

No Reports received from this mission.

December 1st, 1867, Revs. V. C. Hart and E. S. Todd entered Kiukiang in Kiang-su province. They opened a chapel forty miles north of the city and extended their labors sixty miles to the westward and seventy miles to the eastward.

The mission now includes Kiukiang, Nanking, Chinkiang and Wuhu. The statistics in their Report for 1892 are as follows:—

21 missionaries, of whom seven are unmarried ladies.
101 native preachers, teachers and other helpers.
17 Churches with a total membership of 369.
46 adult baptisms during the year.
1 theological college with one teacher, five students.
5 high schools, twenty-five teachers, 258 students.
31 day-schools, 472 pupils.
20 Sabbath schools, 675 pupils.
25 orphans.
2,412,000 pages were printed by the Press.

North China.

(Abridged from Mr. Headland's Report).

1869. This mission was founded by Messrs. Wheeler and Lowry.

1870. Messrs. Davies and Pilcher arrived.

1872. Misses Brown and Porter arrived and opened a **girls' school**. That year there were only five native members in their Church. But Tientsin, Pao-ting-fu, Pa-chow, Tsun-hua and Je-ho were made into circuits.

1873. Mr. Harris and family and Miss Combs, M.D., arrived; also Messrs. Pyke and Walker. The native Church members this year numbered 25.

1874. Work began at Tai-ngan-fu in Shantung, owing to a man wheeling his mother in a barrow 400 miles to Peking to seek the truth.

1876-7. A **training school** for native helpers was started with eight young men.

1877-8. Messrs. Davies and Pyke distributed Taels 1,200 during the famine relief.

1878. Miss Cushman arrived to work in the **girls' school**.

A **boys' boarding-school** was started in Peking with six pupils. A girls' **day-school** was also started.

1879-80. Miss Howard, M.D. (now Mrs. King, London Mission), was carrying on medical missionary work in Tientsin. **Lady Li**, wife of Viceroy Li Hung-chang, placed a theatre at her disposal to see patients, and 1,747 were prescribed for that year.

Dr. Goucher gave $5,000 to build the woman's hospital in Tientsin. Miss Sears was appointed to the field, and the Willets arrived.

1882. Dr. Howard saw 22,842 patients. She was joined by Miss Akers, M.D. (now Mrs. Perkins, American Board).

1883. Mr. and Mrs. Hobart came. By this time all departments of work were growing fast. The **native preachers** for the **first time** are admitted to take part in business meetings.

Lan-chow work was commenced on the N. E. borders of Chihli. Mr. Gamewell left Peking to open up a **new mission in Szchuan.**

1885. Miss Glass, M.D., took charge of woman's hospital in Tientsin, where she was joined by Mrs. Jewell, who held five **training classes for women.** Dr. N. S. Hopkins began medical work at Tsun-hua, east of Peking. Mr. Brown joined the mission. Mr. Pyke went to evangelistic work, and Mr. Pilcher went to Peking to take his place, and he enlarged the school into the **Wylie Institute.**

1887. Dr. Crews, assisted by Dr. Curtiss, had charge of the **medical work** in Peking. Miss Terry commenced medical work among the women of Tsun-hua. Miss Greer taught **English** in the Wylie Institute.

1888. Bishop Fowler came to China and advised enlarging the Wylie Institute into the **Peking University** to be a light for the appalling darkness of the capital. Mr. Pilcher was president of it till he died. He had worked nobly at his great task. **Industrial schools** were started both in Tsun-hua and in Peking. A girls' school was started by Miss Hale. **Woman's work** is carried on by Miss Ketring at Tsun-hua and Misses Wilson and Steere at Tientsin. As the university grew the girls' school also grew into the **girls' high school**, where there are a hundred girls.

1890. Miss Benn, M.D., and Miss Stevenson, M.D., have been in charge of Tientsin medical work since 1890.

Evangelistic work is chief. Medical work is combined with evangelistic.

Educational work has **greatly developed** of late. There are primary schools in all the districts worked and four preparatory schools for the university.

Native agents are of the utmost importance. The Shantung is one of the most prosperous circuits, yet no missionary has ever lived there.

The following is published without abridgment :—

1. *Mission Work among the Masses.*

a. Evangelistic work is done in all the chapels every day, all over the various districts.

There are twenty-nine chapels open every day for street preaching.

b. Six of our number devote all their time to evangelistic work and making tours throughout the various districts.

c. Fairs are visited as often as possible, and physicians accompany the evangelist who administer to the sick; native helpers also assist him, and often the chapel is open the whole day.

d. House to house visitation is done by the native pastor only.

2. *Mission Work among Native Christians.*

a. The chapels are all open every Sunday for worship for the Christians. The past year the average attendance per Sunday was 2,037.

b. Many of the Churches have Sunday schools. All the large ones have. We have twenty Sunday schools, with 1,816 pupils.

c. Prayer meetings are held regularly on Thursday evenings, or at such a time as is convenient for the Church.

d. We have an Epworth League, which takes the place of the Christian Endeavor. It holds meetings every Sunday evening, a consecration meeting the first Sunday evening of each month, a literary and social meeting once a month, and does a large amount of work among the poor.

e. A school was started last year, and continues this year, for poor street waifs. It is called Raggedy School, because of the poor little children that attend it. A kindergarten has also been started for instruction in kindergarten methods, which is attended by over forty children.

f. Training schools for women are carried on regularly at Peking, Tientsin and Tsun-hua, and for men at Peking.

g. A self-support society has been organized, but the amount collected last year was small, Taels 373.42. The large Churches support their pastor, the smaller contribute towards his support. Teachers are paid out of the mission fund.

3. *Mission Work among the Children.*

We have one theological school, six high schools, forty-two day-schools, twenty Sunday schools, with 2,970 pupils in them.

4. *Mission Work among Young Men.*

a. Bible classes are connected with all our larger Sunday schools, and the Bible and Bible introduction taught in our college and high schools.

b. In the Peking University we had last year more than 125 students. A regular college course is given them, and students are graduated each year in a course equal to a regular college course in the West.

c. Lectures are given to the students on subjects of special interest to them.

d. We have two industrial schools, in which young men are taught the carpenter trade, and a printing office, where young men are taught to set type and print.

e. Our Epworth League takes the place of the Y. M. C. A.

5. *Mission Work among Women.*

a. Evangelistic work is done by several of the young ladies of the W. F. M. S.

b. Training classes are held at Peking, Tientsin and Tsun-hua. Industrial classes are held sometimes in connection with the training classes, but usually in the industrial classes proper the most elementary books are taught in connection with their work.

c. Girls are given a regular high school course in the girls' high school, Peking.

6. *Mission Work among the Sick.*

a. We have five hospitals, Peking, Tientsin and Tsun-hua. In the two hospitals for men there were 141 in-patients during the year and over 200 in-patients in the women's hospitals.

b. There are dispensaries in connection with each of the hospitals, besides others at various country places, which are visited only once a week or at Fair times. The number of male patients seen in the dispensary during the past year was 36,456 ; female, 23,880.

c. Very many visits were made to the sick in their homes, but a record of the number has not been kept.

d. Preaching is done in all the dispensaries, and many of the accessions to the Church have come from the hospitals and dispensary.

e. Many opium patients have been treated, but a separate record of them is not printed.

f. We have no regular medical students, but several assistants are becoming skilled in administering to and nursing the sick.

7. *Mission Work by Christian Literature.*

a. We have used the Scriptures for the most part only where we expected definite results.

b. The *Child's Paper*, *Illustrated News* and others have been distributed and a large number of books and tracts at the examination in Peking.

c. The North China Tract Society has its depôts in Tientsin and Peking in connection with our mission. We also have a depository at Tsun-hua of our own.

d. We have almost dispensed with colporteurs of books, but allow our preachers and assistants to do colporteur work.

e. We have a Reading Room in connection with the university, and lend various books to some of our native preachers and others. Dr. Pilcher prepared a physical geography, and Miss Sears a primary geography, both of which have been widely used. A physiology was prepared by Mrs. Gamewell. Each of which has been published under the auspices of the university. A mental and moral philosophy are also in course of preparation.

ISAAC T. HEADLAND.

West China.

No report of work in this mission has come to hand. From the *Encyclopedia of Missions* we gather the following :—

This mission was founded in 1881 at Chungking. Shortly after settling down there, a riot occurred, when the premises were destroyed and the missionaries had to leave for a time. Still two missionaries are holding the out-post in the hope that with increased means and re-inforcements they shall be able to go forward and enlarge their work.

* * * Our readers will be pleased to note that, whilst there is a lack of sketch reports, the statistics on following pages have come to hand :—

Statistics of the Methodist Episcopal Mission in Fokien Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.							Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.												
						For.	Native.					For.	Nat.											
				Foreign.	Native.	Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangeliists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893. Male.	No. of Communicants in 1893. Female.	No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Foochow.....	福州府	Foochow district.....	1847		4	...	16	21		3	...	...	5	6	...	5	1	5	799		182	61	...	$426.45	16	1295	...	
		Haitang ,, ...	.....	5	5	...	7	11	5	...	...	...	...	1	...	3	...	4	444		25	24	...	243.30	13	324	...	
		Minchiang ,, ...	.....		4	...	...	21		1	...	...	...	5	...	4	...	3	592		204	57	...	161.21	15	400	...	
Hingwha.....	興化府	Pwotieng ,, ...	.....	1	13	...	23	30	2	2	...	...	1	20	...	24	...	24	1797		238	125	...	1427.58	27	857	...	
		Siengin ,, ...	.....		8	...	14	13		1	...	...	...	...	...	16	...	16	1364		123	45	...	1738.70	23	708	...	
Kucheng.....	古田縣	Kucheng ,, ...	.....	1	12	...	22	26	1	1	...	...	1	10	...	11	...	11	1143		184	34	...	408.59	23	1212	...	
		Yongping ,, ...	.....		3	...	7	6		1	...	...	...	2	...	5	...	5	290		40	5	...	120.60	17	209	...	
Ngucheng.....	福清縣	Hokchiang ,, ...	.....	1	12	...	35	29	1	1	...	...	1	4	...	33	...	33	2628		255	102	...	1679.74	48	932	...	
		Ingchung ,, ...	.....		7	...	6	8		2	...	...	...	3	...	5	...	5	312		36	26	...	382.84	12	224	...	
		Total.....		8	68	...	130	165	9	12	...	...	8	51	...	106	1	106	9369		1287	479	...	6589.01	194	6161	...	

Statistics of the Methodist Episcopal Mission in Chili, Shantung, Kiangsi and Kiangsu Provinces.

Chili.																														
Peking.....	...	...	9	...	...	5	1	5	10	23	3	...	...	5	5	...	...	7	...	...	499	36	36	...	.....	3	890	...	.....
Tientsin.	...	...	5	...	...	5	2	5	17	10	1	...	...	6	...	...	...	6	...	...	297	73	30	...	.....	3	270	...	.....
Tsunhua.....	...	...	5	...	...	2	1	2	4	7	2	...	...	2	2	...	...	4	...	...	509	76	44	...	.....	2	110	...	.....
Lanchou.....	...	...	12	...	...	...	2	...	12	17	...	...	...	...	...	...	...	6	...	...	319	198	105	...	.....	5	185	...	.....
				Total		12	6	12	43	57	6	...	...	13	7	...	...	23	...	...	1624	383	215	...	.....	16	1455	...	.....
Shantung.																														
(Not given.)	...	...	5	...	...	...	2	...	6	3	...	...	...	...	...	...	...	4	...	...	211	19	44	...	.....	4	150	...	.....
Kiangsi.																														
Chinkiang.	...	...	.....	...	...	1	...	...	1	4	2	1	2	...	2	1	1	1	...	...	5	22	4	2	5	.....	3	145	13	.....
Kiangsu.																														
Kiukiang.....	...	...	20			4	1	...	13	26	4	4	3	3	5	5	3	5	...	...	235	35	59	7	...	$133.83	15	549	39	$133.83
			Total for Fokien.....			8	68	...	130	165	9	12	...	...	8	51	...	106	1	106	9369		1287	479	...	6589.01	194	6161	...	.....
			,, ,, Chili			12	6	12	43	57	6	...	...	13	7	...	...	23	...	...	1624		383	215	...	.....	16	1455	...	.....
			,, ,, Shantung...			...	2	...	6	3	...	...	...	...	...	...	...	4	...	...	211		19	44	...	.....	4	150	...	.....
			,, ,, Kiangsi.			1	...	...	1	4	2	1	2	...	2	1	1	1	...	...	5	22	4	2	5	.....	3	145	13	.....
			,, ,, Kiangsu.....			4	1	...	13	26	4	4	3	3	5	5	3	5	...	...	235	35	59	7	...	133.83	15	549	39	133.83
			Grand Total			25	77	12	193	255	21	17	5	16	22	57	4	139	1	106	11501		1752	747	5	6722.84	232	8460	52	133.83

Educational Statistics of the Methodist Episcopal Mission in China.

Location.		Primary Schools. Often called *Day Schools.* *(Pupils generally under 14 years of age.)*								Secondary Schools. Often called *Boarding Schools.* *(Pupils generally between 14 and 19 years of age.)*							Colleges and Training Classes. *(Students generally over 19 years of age.)*							Grand Total.		Remarks.
Name of Place.	Name of Place. Chinese.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																												
Chungking	重慶	3	...	115	1	3	...	...	.....	1	33	...	2	1	...	...	.....	...	...	...	...	...	...	...	...	148	7	
Foochow	福州	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	1	133	...	6	7	133	123	...	133	13	
Hinghua	興化	...	...	...	...	...	...	...	.....	1	48	...	1	3	...	...	.....	1	41	...	1	4	...	...	...	81	9	
Kiukiang	九江	20	...	350	...	20	...	...	.....	1	80	...	1	8	...	...	.....	...	...	...	...	...	...	...	...	430	29	
Nanking	南京	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	1	84	...	4	13	70	20	...	84	17	
Peking	北京	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	.....	1	...	...	9	...	...	...	...	...	.....	
Tientsin	天津	...	...	...	...	...	...	...	.....	1	20	20	1	3	...	...	.....	...	...	...	...	...	...	...	...	40	4	
Tsunhua	遵化	8	...	77	2	8	...	...	.....	1	30	...	1	2	...	...	.....	...	...	...	...	...	...	...	...	107	13	
Wuhu	蕪湖	2	...	26	1	2	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	26	3	
Total		33	...	568	4	33	...	...	.....	5	211	20	6	17	...	...	.....	4	258	...	20	24	203	143	...	1049	95	

For Females.

Chingkiang.....	鎮江	...	...	...	...	...	...	...	.....	1	39	...	2	1	...	...	.....	...	...	...	...	...	...	...	..	39	3
Chungking.....	重慶	1	10	10	1	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	20	2
Hinghua.....	興化	...	...	...	...	...	...	...	.....	1	85	...	1	5	...	...	.....	2	41	...	2	3	...	...	...	126	11
Kiukiang.....	九江	3	...	23	1	3	...	...	.....	1	37	...	1	4	...	...	.....	1	7	...	1	2	...	...	...	67	12
Nanking.....	南京	...	...	...	...	...	...	...	.....	1	21	...	1	2	...	...	.....	...	...	...	...	...	...	...	...	21	3
Tsunghua.....	遵化	1	...	21	1	2	...	...	.....	1	54	...	1	3	...	...	.....	...	...	...	...	...	...	...	...	75	7
Total.....		5	10	54	3	6	...	...	.....	5	236	...	6	15	...	...	.....	3	48	...	3	5	...	...	...	348	38

Medical Statistics of the Methodist Episcopal Mission.

Name of Place.	Name of Place in Chinese.	In what Prefecture.	In what District.	Medical Men.		Medical Ladies.		No. of Medical Students.		No. of Hospitals.	No. of Patients in Hospital during 1893.	No. of Patients seen at their Homes during 1893.	No. of Dispensaries.	No. of Distinct Patients seen in Dispensary during 1893.	No. of *Visits* by Patients to Dispensary during 1893.	No. of Opium Refuges.	No. of Opium Smokers admitted during 1893.	No. of those who did not relapse within a Year.	Total Medical Expenses in $ (not including Missionary's Salary) during 1893.	Total Sum in Mex. Dollars contributed by the Chinese (not by Foreign Residents).	Total Sum of Fees received from Natives during 1893.	Remarks.
				No. of Foreigners.	No. of Qualified Chinese Assistants.	No. of Foreign Ladies.	No. of Qualified Chinese Assistants.	M.	F.													
Chinkiang	...	...	...	...	...	1	...	...	1	1	79	74	2	...	3815	...	...	...	$396.64	...	...	
Wuhu	...	...	...	1	1	...	...	...	...	1	403	...	2	2064	4025	...	...	...	11.50	...	$110.00	
Nanking	...	...	...	1	1	1	...	...	...	1	480	100	...	3000	7935	...	...	...	1200.00	...	131.00	
Pekin	...	...	...	1	...	...	...	...	...	1	118	45	...	...	14414	...	...	...	...	...	...	
Chungking	...	...	...	2	...	...	...	...	...	1	412	161	2	...	6079	...	...	...	...	...	427.11	
Foochow	...	...	...	1	...	3	...	...	...	2	*200	1000	...	...	6000	...	...	...	...	...	...	
Total	...	...	...	6	2	5	...	...	1	7	1692	1380	6	5064	42268	...	...	...	1608.14	...	668.11	

* Woman's Board only.

AMERICAN SOUTHERN METHODIST MISSION.

THIS mission was founded in 1848 by Drs. Taylor and Jenkins. It occupies three prefectures in the southern end of Kiang-su and the northern end of Chekiang provinces. Six stations are occupied by foreign missionaries, viz., **Shanghai**, **Suchow**, **Sungkiang**, **Nansiang**, **Changshuh**, **Nanzing**, and some twenty out-stations by native helpers. The accompanying table shows the coming and going of the foreign missionaries—that is, the number of them—since the beginning of the mission.

1. At several of the principal stations church buildings have been erected. At the other places native houses have been rented and adapted for chapels. At all these places regular preaching is carried on; the chapels being opened from three to five times a week. The number of the hearers ranges from ten or fifteen to 150 or 200, according to circumstances. A considerable amount of itinerating is done by both foreign and native workers, but no long trips of several weeks' duration are made.

2. At most of the more important stations there are more or less native Christians. Preaching, prayer-meetings, probationers' meetings and various other forms of service, are carried on regularly, in order to build up the Christians in the faith of the Gospel. **Special protracted meetings** have been held at different times, especially at Shanghai, which have resulted in much good in arousing the Christians to more activity and in gathering in many into the Church.

Sunday-schools are kept up at nearly every point occupied.

A Society of Christian Endeavor has been organised in the Church at Shanghai.

Two Churches, at Suchow and Shanghai, pay nearly the whole of the support of the native pastors.

The salaries of the native preachers are fixed each year at the mission meeting, and range **from four dollars** to **twenty dollars** per month. One native preacher, who learned English in America, receives **fifty** dollars a month.

There is a **theological school** in connection with Buffington College, where native preachers are educated and trained for the work. There are now eight pupils in this school.

3. Day-schools for boys and girls are established at all our stations, taught by native teachers and superintended by foreign missionaries. Christian teachers are secured where possible, but if

no Christian teacher is available competent heathen teachers are employed. These **day-schools** are perhaps among the **most effective methods** that are employed for sowing the Gospel seed.

Three **girls' boarding-schools** are carried on by the mission. Their total attendance of pupils for the present year is sixty-six. One of these, that at McTyeire Home in Shanghai, is different from an ordinary boarding-school, in that the pupils are required to **pay their way**, board, tuition, etc. This school was opened for the special purpose of getting pupils from the higher class families, who have hitherto refused to send their daughters to an ordinary mission school. The roll shows an attendance of twenty-two for the current year, several of whom, however, are from our Christian families and are supported in whole or in part by some of the foreign missionaries. The course of study includes the Chinese classics, **English**, music, calisthenics, and elementary science.

4. The **Anglo-Chinese College** was established in 1881. Last year's report showed an attendance of one hundred pupils. Its principal work has been the teaching of the **English language** and **Chinese classics**. More than **2,000 pupils** have been in attendance during the twelve years of its existence.

They are scattered throughout China in the telegraph offices, the Custom Houses, Yamêns, etc. Some 25 or 30, first and last, have become Christians while in attendance at the college.

Buffington College was established in 1879. It is in fact a boys' boarding-school. But while pupils of the age of ten years and over are admitted to the primary department, effort has constantly been made to bring the institution up to college grade. The course of study embraces the three general divisions of **Christian books**, **Western science** and **Chinese classics**, and covers a period of **eleven years**, including five years in the primary course. Over **three hundred** pupils have been in the school first and last. The average attendance for the present year is 70. The pupils are required to write an agreement to remain in the school till they finish the course of study. Instruction is given wholly in the Chinese language. Thirty-six of the pupils now in the school are members of the Church, and twenty-six are candidates for Church membership.

5. Work among the women is carried on as far as possible in connection with all the day-schools and other work of the foreign lady missionaries. Several Bible women are regularly employed to visit the homes of the day-school scholars and also to go to the villages within easy reach to talk to the women and children. This work is especially emphasized in Suchow, where **five Bible women** are employed.

The **Women's Board of Missions** has now **twelve workers** in this field, stationed at Shanghai, Nansiang and Suchow.

6. A hospital for men and one for women have been in operation for several years in Suchow. The statistics for last year are given in the accompanying tables. The number of patients at the men's hospital range from eight to ten thousand yearly. The work of the woman's hospital has been considerably hindered by want of the constant attendance of a foreign physician. But it has been greatly improved during the present year under the able management of Dr. Anne Walter, who came last autumn to take charge of it.

At each of these hospitals a class of three medical students are under training.

7. More or less literary work has been done by various members of the mission during its past history. Dr. J. W. Lambuth translated *Ralston's Elements of Divinity, Binney's Theological Compend, Royle's Notes on the Gospels*, and a number of other works. Dr. Y. J. Allen was employed for several years by the Chinese government during which time he translated a considerable number of books on *history, science* and other subjects. He is editor of the *Review of the Times* and the *Church Review;* he also wrote and published "*China and Her Neighbors*" and other works. Dr. A. P. Parker has translated the *Discipline of the Southern Methodist Church, Loomis' Trigonometry, Analytic Geometry* and *Calculus, Steele's Physics*, etc. Three members of the mission—Drs. Lambuth, Parker and Reid—have been engaged at various times on committees in translating the *New Testament* into the Shanghai and Suchow Colloquial, the preparation of brief *Commentaries, Sunday-school Literature*, etc.

Mrs. Parker has prepared a work on *Zoology for Schools*, an *Elementary Arithmetic* for day-schools, and a *work on Map Drawing* for schools, etc.

8. The outlook for the work of the mission is especially hopeful in Shanghai, Nanzing and Suchow, at each of which places there has been a considerable ingathering of new members the past year and quickening of the spiritual life of the native Christians. Nearly three hundred probationers were received last year at all the stations.

9. An effort is to be made, immediately, to establish another mission in North China, possibly in the city of Peking, under the leadership of Dr. C. F. Reid.

The number of missionaries, men and women, in the field in 1893 was 36.

Number of Arrivals and Departures of Members of the Southern Methodist Mission since 1848, including number returned after furlough.

Year.	No. Arrived.		No. Departed.		No. Remaining.
	Male.	Female.	Male.	Female.	
1848	2	2	...	...	4
1852	1	1	1	1	4
1853	...	...	1	1	2
1854	3	3	...	...	8
1855	...	...	1	1	6
1856	...	...	1	1	4
1860	2	2	...	...	8
1861	...	...	1	1	6
1866	...	...	1	1	4
1875	1	...	...	...	5
1877	1	2	...	...	8
1879	1	2	...	...	11
1880	3	2	...	...	16
1881	...	...	1	1	14
1882	3	3	...	...	20
1884	2	6	...	...	28
1885	...	...	1	1	26
1886	...	..	4	3	19
1887	1	7	1	...	26
1888	1	4	...	...	31
1889	1	2	1	3	30
1890	5	4	2	4	33
1891	2	2	...	1	36
1892	...	7	3	3	37
1893	3	2	3	3	36
	32	51	22	25	Yearly Average=9.4.

A. P. Parker.

Statistics of the Southern Methodist Mission in Kiangsu and Chekiang Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.															
				Foreign.	Native.	For. Preachers.	Native. Preachers.	Native. School Teachers.	Native. Writers or Per. Teach.	Native. Colporteurs.	Native. Other Assistants.	For. Evangelists.	For. Teachers.	Nat. Bible Wom.	Nat. Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1894. Male.	No. of Communicants in 1894. Female.	No. of Adults baptized in 1893.	Total No. of C. bap. in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Kiangsu.																											$
Shanghai	...	Ts'i-pao, Chwansha, Nantsiang	...	5	1	4	...	10	4	...	...	...	7	2	10	4	...	1	160	103	40	8	192	$196.50	7	478	28	...
Soochow	...	Kwenshan and Luhchih	...	3	1	2	6	20	3	1	...	...	5	5	4	4	...	1	55	40	10	2	63	71.26	8	313	23	...
Sunkiang	...	Minghong, Tsing-p'u	...	2	1	...	...	6	2	...	...	...	...	...	...	1	...	...	12	6	4	1	14	10.75	3	102	7	...
		Total		10	3	6	6	36	9	1	...	...	12	7	14	9	...	2	227	149	54	11	269	278.51	18	893	58	278.51
Chekiang.																											
Kiating	...	Sang-liu, Wuchên	...	...	1	...	1	5	...	...	...	...	2	1	4	1	...	...	24	6	1	2	3	4.53	4	132	7	...
Nanzing	...	Chên-tsê	...	1	...	...	1	3	1	...	...	...	...	...	...	1	...	...	25	6	14	2	14	61.23	2	50	4	...
Changshuh	...	...	...	2	1	...	...	1	2	...	...	...	...	...	...	1	...	...	1	3	69	...	...	7.20	1	29	4	...
		Total		3	2	...	2	9	3	...	...	...	2	1	4	3	...	...	50	15	84	4	17	72.96	7	211	15	72.96
		Grand Total		13	5	6	8	45	12	1	...	...	14	8	18	12	...	2	277	164	138	15	286	351.47	25	1104	73	351.47

Educational Statistics of the Southern Methodist Mission in China.

Location.		Primary Schools. Often called *Day Schools.* *(Pupils generally under 14 years of age.)*						Secondary Schools. Often called *Boarding Schools.* *(Pupils generally between 14 and 19 years of age.)*							Colleges and Training Classes. *(Students generally over 19 years of age.)*							Grand Total.	Remarks.
Name of Place.	Name of Place. Chinese.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																											
Shanghai	上海	7	...	220	3	10	...	...	.....	...	...	...	...	...	...	...	.....	1	30	120	3	5	140	140	...	360	21	
Sungkiang	松江	5	...	110	2	5	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	100	7	
Nansiang	南翔	4	...	85	2	4	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	85	6	
Suchow	蘇州	11	...	250	3	11	...	...	.....	...	...	...	...	...	...	...	.....	1	110	...	3	7	...	...	...	360	24	
Nanzing	南京	3	...	30	2	3	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	30	5	
Changshuh	常熟	1	...	20	1	2	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	20	3	
For Females.																												
Shanghai	上海	5	...	110	3	5	...	...	.....	2	50	...	4	4	25	...	.....	...	...	...	...	...	...	...	...	160	16	

Medical Statistics of the Southern Methodist Mission.

No. of Foreigners	1	
„ „ Qualified Chinese Assistants	3	
„ „ Foreign Ladies	1	
„ „ Medical Students, Male	3	
„ „ „ „ Female...	3	
„ „ Hospitals	2	
„ „ Patients in Hospital during 1893 ...	153	
„ „ „ seen at their Homes during 1893	117	
„ „ Dispensaries	2	
„ „ Distinct Patients seen in Disp. during 1893	8032	
„ „ *Visits* by Patients to Dispensary during 1893	12087	
Total Medical Expenses in $ (not including Missionary's Salary) during 1893	...	$6045.13
Total Sum in Mexican Dollars contributed by the Chinese (not by Foreign Residents		223.00
Total Sum of Fees received from Natives during 1893		1107.74

SEVENTH-DAY BAPTIST MISSION.

Shanghai.

THIS mission was begun by Drs. Soloman Carpenter and Nathan Wardner, who arrived in Shanghai May 15th, 1847.

On 7th July, 1850, a native Church was organised and the same year a mission chapel was erected in the native city of Shanghai, which is in use to the present day.

From 1850 to 1880 the work of the mission was very much interrupted on account of the ill-health of the missionaries, removals from the field and death.

In 1880 the Rev. David H. Davis and wife, together with Miss Lizzie Nelson, were sent to take up the work again. The most of those formerly gathered in had become so scattered that it was much like starting a new work.

In 1883 Dr. Ella F. Swinney joined the work as medical missionary. The following year a dispensary was erected, and in 1892 wards for hospital work.

In 1883 buildings for both boys' and girls' boarding-schools were erected, and in 1884 a girls' school was opened by Mrs. D. H. Davis.

In 1888 the Rev. G. H. Randolph and wife were sent to the work, and that same year a boys' boarding-school was opened.

In 1889 Miss Susie M. Burdick joined the mission to take charge of the educational work.

Day-school work has been carried on since 1880 to the present.

The medical work was re-inforced on 1st December, 1894, by the arrival of Dr. Rose Palmborg.

D. H. DAVIS.

Evangelistic Statistics of the Seventh Day Baptist Mission in Kiangsu Province.

Foreign Ordained Agent	1
Foreign Unordained Preacher	1
Native „ „	1
Native Writer or Personal Teacher	1
No. of Organized Churches	1
„ „ Communicants in 1893, Male	4
„ „ „ „ „ Female	24
„ „ Inquirers in 1893	10
„ „ Sunday Schools	1
„ „ Pupils	93
„ „ Teachers	8

Educational Statistics of the Seventh Day Baptist Mission.

For Males.

Primary Schools	2
Day Scholars	58
Foreign Teachers	2
Chinese „	2
Secondary Schools	1
Boarders	18
Foreign Teachers	2
Chinese „	1
Grand Total of Pupils and Students	76
Grand Total of Teachers (Chinese and Foreign)	7

For Females.

Secondary School	1
Boarders	18
Foreign Teachers	2
Chinese „	2

Medical Statistics of the Seventh Day Baptist Mission.*

Foreign Lady	1
Medical Students, Female	2
Hospital	1
Patients in Hospital during 1893	20
„ seen at their Homes during 1893 ...	50
Dispensaries	2
Visits by Patients to Dispensary during 1893 ...	1,685
Total Medical Expenses in $ (not including Missionary's Salary) during 1893	$228.83
Total Sum of Fees received from Natives during 1893	130.93

* For 4½ months only.

AMERICAN SOUTHERN BAPTIST MISSION.

Canton.

Rev. Jehu Lewis Shuck and wife were the first Baptist missionaries in China, arriving at Macao in 1836. They came out under the patronage of the American Baptist Mission Union. In 1842 the missionaries moved to Hongkong for better protection.

Rev. **Issacher J. Roberts** began work in Canton in 1844. After the formation of the Southern Baptist Convention in 1845 Mr. Shuck and Mr. Roberts became missionaries of that Board. Mr. Shuck was transferred to Shanghai in 1847. Mr. Roberts remained in Canton till 1866.

Miss Harriet A. Baker was the first unmarried lady appointed by our Board. She came to Canton in 1850. She was here but a short time, went to Shanghai, and on account of ill-health went home in 1853.

Rev. Samuel Cornelius Clopton and wife arrived in Canton in 1846, and died at Whampoa in 1847.

Rev. George Pearcy and wife arrived in China in 1846. Mr. Pearcy's health failed, and they were transferred to Shanghai, but had to return to America in 1855.

Rev. Francis Cleveland Johnson arrived in Canton in 1847, and returned to America in 1849.

Rev. B. W. Whilden, wife and three children arrived in China in 1849. Mrs. Whilden died in 1850. Mr. Whilden finally left China for America in 1855.

Rev. C. W. Gaillard and wife arrived in China in 1854. Mr. Gaillard was a very earnest missionary and specially loved by the Chinese Christians. The great typhoon of July 27th, 1862, blew his house down and killed him. Some **ten thousand natives** lost their lives during the typhoon.

Rev. J. G. Schilling and wife arrived in China in 1860. Early in 1864 Mrs. Schilling died, and Mr. Schilling returned to America the same year with his children.

Rev. N. B. Williams and wife (Mrs. W. is a daughter of Mr. Whilden, mentioned above) arrived in China in 1872. After four years they had to return home on account of Mrs. Williams' feeble health.

Miss S. E. Stein came to China in 1880, and after eight years' work returned to America to take care of her aged mother.

Miss Emma Young came to China in 1884, and after five years' vigorous work, and having **inaugurated** our **girls' and woman's boarding-school,** returned to America in 1889.

Rev. F. C. Hickson, wife and three children came to Canton in 1884, and on account of Mr. Hickson's health breaking down went home in 1886.

There is no prospect of any of the above returning to China to engage in mission work.

Of our present Missionaries

Dr. R. H. Graves came out in 1854. In 1861 Dr. Graves succeeded in opening a station in Shiu-hing, about eighty miles west of Canton. Dr Graves lived there three years. This was our **first country station.** There is a Church of eighty members and a native pastor there now. After thirteen years' work Dr. G. returned home, first in 1872, a second time in 1880 and now a third time for recuperation of health and strength.

Dr. Graves' best known literary works are his *Notes on Parables, Preachers' Manual, Scripture Geography, Life of Christ,* translating some *300 hymns* for our Church hymn book, translation of the *Psalms* into *Canton Colloquial* and his present work as one of the *revisers* of the *Old and New Testaments.*

Rev. E. Z. Simmons and wife came to China in 1871. Mrs. Simmons' health failing they went to California, and were engaged in work among the Chinese there for two years; they returned to China in 1880. Mr. Simmons has done much **country work**, public preaching and holding Bible classes for country members.

Miss L. F. Whilden, daughter of Rev. B. F. Whilden, came to China in 1872. After ten years' faithful work she went home, and had to remain eight years to regain health and strength for her **work among the women**, called house to house work.

Miss H. F. North came to China in 1888. She is a **self-supporting missionary**, and works in connection with our mission, which bears the expenses of her work. She is engaged much of her time in **country work** among the women and girls.

Miss Nellie E. Hartwell came to China in 1888. She was married to Rev. Andrew Beattie, of the Presbyterian Mission, in 1891

Rev. Thomas McCloy and wife, of Scotland, joined our mission in 1889. Mr. McCloy had been working for the B. and F. B. Society in China four years. He has succeeded in opening two or three stations in **Kwong-si**, and is much encouraged in his work in that province.

Miss Mary J. McMinn came to China in 1889. She delights in **country work**, and hopes some time to settle in Kwong-si province.

Rev. G. W. Greene, wife and three children came to Canton in 1891. He had been engaged in teaching for sixteen years, and

up the **Professorship of Latin** in Wake Forest College, W. hen he came to China.

Miss Claude J. White came to Canton in 1892. She assisted Graves, and is now in charge of the **boarding-school.**

Miss Anna B. Hartwell came to China in 1892. She is much ested in work among the **girls and women** in the San-ui ct. She and Miss White have had considerable experience in on work among the Chinese in San Francisco.

1. *Mission Work among the Masses.*

a. Our mission has ever given special attention to evangelistic in streets and chapels. The foreign missionaries and native hers have given their best efforts to this branch of work. For ty-five years our principal chapel in Canton has been open ive days each week for preaching to the heathen, with an ge of two to three persons preaching every day. The attend- has varied with the seasons and weather, of from two to eight red daily.

b. The missionaries with from two to five native brethren have many country tours, from October to June. We preach and racts and Scriptures in many places for a day, or if a large , stay longer.

c. We have made a point of visiting fairs, and have had large ds to preach to, and our sales of books have been larger than e villages. And yet we are not certain that this has been our and most faithful country work.

2. *Mission Work among the Native Christians.*

a. The missionaries have alternated with the pastors and native chers in preaching to the Christians on Sundays in Canton. general pastorate work has been done by the native pastors.

b. Our two Sunday-schools in Canton, and one at Shiu-hing been a success. One was organized in 1880, and the others t 1888. The members usually attend and do most of the rintending and teaching. All study the same lessons and in order given in the Bible. These schools buy, mainly, their own s and their Sunday-school papers.

c. Our Canton Church has kept up a prayer-meeting for more twenty years on Thursdays. And the monthly concert of er for missions takes the place of the Sunday-school the first lay in each month.

d. We have a class **one month in each quarter** for the better uction of our members and for training of native agents. This has been in operation for about twenty years. The class

has grown to an average attendance of from thirty-five to forty. We expect the preachers to attend this class at least one month in each year. In this way we keep them fresh as to the study of the Bible, and know what books and helps they need. They often do not know their own needs, nor what facilities there are for supplying them. We consider this class work of the very first importance. About half of those who attend have their board, $1.50 a month, paid, and part or all of their travelling expenses; the others pay their own way. A very small proportion of those who attend these classes are ever employed by the mission. Dr. Graves' general plan has been to go over the Old and New Testaments once in three years. This class meets usually morning, afternoon and evening; its members are required to commit to memory analysis of the books of the Bible and write brief sermons.

e. The Canton Church pays its own pastor $12 a month. The Churches at Shiu-hing, Tsing-ûne and Hongkong pay part of their pastor or preacher's salary. For more than ten years our Chinese Missionary Society has paid the salary of one or two native preachers. This Society owns a good chapel in Canton, where they have preaching to the heathen five days a week. While regular collections are taken in our Churches for this Society, yet most of their funds are contributed by the Chinese Christians in the U. S.

3. *Mission Work among the Children.*

a. For many years we have had from one to four boys' day-schools, but when the interest lags, or when they have served their purpose, which is usually for the opening of a new station, they are given up. One school has been kept up continuously for twenty years. About half of the boys are boarders, though the mission has never paid this money. It is paid by our Churches and by our missionaries.

Our members started a school of their own four years ago, which has grown into an academy of fifty-seven pupils and three teachers. Two teach in Chinese and one teaches English. They have a good house and ground that cost them about $3,000. Most of their funds came from Chinese Christians in U. S. This is at present the net work among our members, and they give time, effort and money liberally to this enterprise. One of the missionaries and the native pastor give a weekly Bible lesson to the larger pupils of this school. The teachers and management are thoroughly Christian, and it is doing a good work. We are doing all we can to encourage native effort and independence of missionary support and control among our members. At most of our country stations

chapels or places of meeting are owned by our members. We rent at present but two chapels for preaching to the heathen. Our plan is for Chinese workers to work in houses rented or built by Chinese.

4. Mission Work among Women.

The evangelistic department has been from the beginning one of the most important features of our work among the women. It was begun in 1864 by a Bible-woman employed by Dr. Graves and Mrs. Eva Graves.

Mrs. Jane H. Graves and Miss Whilden began visiting the women from house to house and at the Old Women's Home, and holding meetings with them at the woman's entrance to the chapel soon after their arrival in 1872. All of these branches of work have been continued steadily, and now occupy a large part of the time of several ladies and Bible-women. About 1890 evangelistic work in the country began to be an important factor in the work, and has since grown to be more and more so. This is carried on by visiting the women from house to house and from village to village, working usually from the home of some native Christian as a centre. Schools, classes and meetings are held in the evenings with the girls and women.

For several years a woman's prayer-meeting has been held monthly, at which attendance and interest have continued unabated.

Self-support. Early in 1892 a woman's missionary society was organized, which supports its own Bible-woman entirely and helps somewhat towards the support of several others.

In 1893 a worker's meeting was organized, in which all the Christian women, the unemployed as well as the employed, are urged to give reports of opportunities and of work done.

The boarding-school for girls and women was opened by Miss Emma Young in 1888.

In 1889 Mrs. Jane L. Graves took charge of it, and continued its management until 1894, when Miss C. J. White succeeded her.

The object of the school is to give our Christian girls and the daughters of our members a Christian education and to teach the Christian women to read the Word of God.

Two or three members of the women's class have become Bible-women.

Early in 1873 the first day-school was opened for girls by Miss Whilden. The number has gradually increased until now there are nine, two of which are in the country. They are used chiefly as evangelistic agencies in reaching the girls and women.

These papers were prepared at the request of the mission by E. Z. Simmons and Mollie McMinn.

Shanghai.

Rev. and Mrs. M. T. Yates, Wake Co., N. C., destined to be the builders of the mission, were the first on the ground in Shanghai. They arrived September 12, 1847. Rev. and Mrs. T. W. Toby arrived thirteen days later, but failing in health they returned to the States in two years. Rev. and Mrs J. L. Shuck arrived October 27th, 1847. He had been in Canton for ten years previously. Two native preachers—Yong and Mui—were brought from Canton. November 6th, 1847, a Baptist Church of six foreigners and four natives was organized.

Dr. J. S. James, M.D., and wife, were appointed to this mission. Having reached Canton "they took passage for Shanghai in the schooner *Paradox*." April 15th, 1848, entering Hongkong harbor, the schooner was capsized by a sudden squall, and our beloved missionaries, with the vessel, went down and were drowned.

On account of ill-health in Canton Rev. and Mrs. Pearcy joined the Shanghai mission, but they returned home in 1885. In May, 1850, a building for teaching and preaching was completed, and the **first Protestant** station owned permanently in the interior was opened at O-ka-djau, twelve miles south-east of Shanghai.

In 1851 Mr. Shuck went home, and never returned to China. In 1852 Rev. and Mrs. T. P. Crawford and Dr. G. W. Burton re-inforced the mission, and early in 1853 Rev. and Mrs. A. B. Cabaniss arrived, but went back to America in 1860. In the city there were **three schools** and **six places of worship.** "During the year there were **eighteen public services** *per week*, with an average attendance of **two thousand five hundred souls; five day-schools**, with an average attendance of one hundred pupils." This year was signalized by the **first baptism of a Chinese woman.**

In 1859 Rev. and Mrs. J. L. Holmes came to Shanghai, and the next year were settled in Shantung province. This year Rev. and Mrs. J. B. Hartwell arrived also, and in 1860 they joined Mr. and Mrs. Holmes in Shantung. In 1861 Dr. G. W. Burton went home, not to return. This left Rev. and Mrs. M. T. Yates and Rev. and Mrs. T. P. Crawford on the field. But in 1863 Rev. and Mrs. T. P. Crawford also joined the Shantung mission. Thus the work here fell into the hands of Rev. and Mrs. M. T. Yates. For more than twenty years they held the fort. Serious obstacles were encountered too. The chapel inside the city wall was burnt but re-built without help from home. The Shanghai community contributed three thousand one hundred taels in aid of this. Mr. Yates lost his voice, and had to travel to Europe and America to restore it, while Mrs. Yates

and the native pastor took charge of the work. For a time Dr. Yates took the office of American Vice-Consul and interpreter, spending his spare time and the emolument of his office in building our present Old North Gate Chapel. In 1859 the membership was **twenty-two.** In 1879 the membership was **more than seventy.** In 1879 a Church of sixteen members was organized at **Quinsan**, fifty miles north-west of Shanghai. In 1883 mission work was begun at **Chinkiang.** Rev. and Mrs. W. J. Hunnex, formerly of the China Inland Mission, were stationed there. The same year a Church was organized at **Soochow.**

Early in 1886 Rev. and Mrs. D. H. Herring came to Shanghai. At the same time Chinkiang was re-inforced by Rev. and Mrs. R. T. Bryan. Dr. and Mrs. Yates greatly rejoined in these missionary children. Dr. Yates lived to introduce them to the work, not going to his reward till March 17th, 1888. Mrs. Yates was spared a mother to the Church and young missionaries till March 24th, 1894. In 1889 Chinkiang was made a **separate mission**, but the missions have an **annual conference** in common, and expect to organize an association at an early date.

In 1892, while in America, Rev. and Mrs. D. W. Herring resigned their connection with our Board, and with others founded the Gospel Baptist Mission.

Present missionaries of Shanghai and Chinkiang missions :—

In 1889 Rev. and Mrs. E. F. Tatum came to Shanghai. The same year Rev. and Mrs. T. C. Britton went to Soochow, and Rev. and Mrs. L. N. Chappell to Chinkiang. In 1891 a station was opened at **Yang-chow** from Chinkiang, and Rev. and Mrs. L. W. Pierce stationed there. In 1892 Rev. and Mrs. R. T. Bryan were transferred to Shanghai. In 1894 Misses Lottie Price and W. Kelly were added to the Shanghai force. At the same time Rev. W. W. Lawton went to Soochow, and Miss Julia K. Mackenzie to Chinkiang.

1. *Mission Work among the Masses.*

Since its establishment in 1847 it has been the policy of the mission to engage in evangelistic work, generally known as street chapel preaching. Large congregations may be gathered during the afternoon or evening, which listen attentively to earnest preaching. We hold fifteen such services in the mission per week. Evangelistic tours of one day are often taken. The poor have the Gospel preached, whether it be to the individual or family by the country way-side, or to companies gathered in tea shops and on the streets of the village. Boat trips of several days are taken to some of the

nearer large towns and cities of the interior, and the truth is made known as opportunity presents itself.

2. *Mission Work among Native Christians.*

In turn with native pastors the missionaries preach to the Christians, and in visiting and disciplining the members they are looked to for advice and counsel.

Two Churches in the mission meet for Sunday-school every Sunday morning at ten o'clock. One of these is managed by a native brother.

The Churches meet for prayer every Wednesday evening. Special calls for prayer are responded to, such as united prayer for an outpouring of the Holy Spirit, and it was agreed to meet three days for prayer on the occasion of the sixtieth birthday of the Empress-Dowager.

The question of organizing a Christian Endeavor Society is being considered by the Shanghai Church.

Help is continually given to the aged sick and poor. Appeals for help, coming from districts suffering from pestilence, famine or earthquake, are readily responded to.

The Church (at Shanghai) is self-supporting, except as to the house in which it worships. Self-help is prayed for, worked for and believed in.

Salaries:—

For day-school (none employed by the mission now)	$6.00
For pastors from	$10.00 to 12.00
For evangelists from	8.00 „ 10.00
For Bible women (none employed).	

3. *Mission Work among the Children.*

During the past year one day-school for girls and two for boys have been conducted. In the earlier history of the mission day-schools were also conducted. Some fifteen years ago a member of the mission opened a girls' boarding-school. After ten years' trial this school was considered unsatisfactory, and was discontinued.

4. *Mission Work among the Women.*

A meeting for prayer is held with the Christian women once a month. Every Sunday afternoon an evangelistic service is held for heathen women and children. The mothers of the day-school children are occasionally visited.

5. *Mission Work among the Sick.*

Friendly visits are sometimes made to Christians and acquaintances who are sick, and are often sincerely appreciated.

6. *Mission Work by Christian Literature.*

Translating, printing and distributing (generally by selling) the **Scriptures** has ever been considered one of the most important features of our work. When engaged in itinerating Scriptures and portions are offered for sale.

Many **Christian tracts** and **calendars** are disposed of every year.

At one of our street chapels we have a **reading room**. A list of the Scriptures, Christian books, magazines and tracts, is to be seen outside the door. (A copy of all these in a show window would be better). If persons desire to buy these books they may do so. Those desiring to read may visit the room from nine o'clock in the morning till nine at night.

7. *Present Problems.*

Has the time come for some of the older Churches in China to have their own schools—day-schools, boarding-schools, theological institutions, beginning small and extending and raising the standard as they have means, the missionaries helping them only?

E. F. TATUM.

Shantung.

CONDENSED FROM MRS. CRAWFORD'S ACCOUNT IN ARMSTRONG'S SHANTUNG.

THE Rev. J. L. Holmes, of the American Southern Baptist Mission, in the autumn of 1860 went to Chefoo, rented and repaired a Chinese dwelling and returned to Shanghai for his family. On December 31st following, accompanied by the Rev. J. B. and Mrs. Hartwell, they arrived at Chefoo in weather so rough that their boat had to be beached a little north of the present Sea View Hotel, the waves dashing over the party all the way from the ship and freezing as they fell.

It was decided that Mr. Holmes would settle at Chefoo, and Mr. Hartwell at Teng-chou-fu.

On March 1st, 1861, Mr. and Mrs. Hartwell arrived in Teng-chou-fu. Soon the literary and wealthy neighbours called to see the new comers, but not long afterwards they held a council and decided to **ostracise the "barbarian,"** lest others should follow him. This social ostracism by the gentry has continued to the present (1895), and it is probably owing in part to this state of things that but few from the city and vicinity have become Christians.

In the autumn of 1861 this province was overrun by a large band of robbers. Mr. Parker, of the American Episcopal Mission, and Mr. Holmes, of the Baptist, went out together from Chefoo to meet these marauders, supposing them to belong to the Tai-ping rebels, and hoping to influence them to be merciful to the people. They were murdered by the robbers about twenty miles west of Chefoo, but their bodies were recovered a week later by a party of Europeans, headed by Mr. Holmes' brother, and buried on French Island near the entrance to Chefoo harbour.

The civil war then raging in the United States, and on account of the blockade of the southern ports, communication was rare and uncertain, funds fell short, and the missionaries were compelled to support themselves. Under these conditions the work was greatly crippled, the Hartwells were absent for a long time, and for many years after the close of the war the Board was unable to send re-inforcements. In 1862 Mrs. Holmes removed to Teng-chou, and Chefoo was abandoned as a station.

In 1863 Mr. and Mrs. Crawford, who were suffering in health after eleven years of labor in Shanghai, removed to Teng-chou. On attempting to occupy their rented house a mob assembled, threatening violence, but through negotiations with the Chih-fu the case was finally settled. Since then there has been no serious trouble on this point.

Another band of robbers ravaged this region in 1867, and multitudes of people fled within the city walls for protection. As during the previous troubles the wounded and sick came to the missionaries for medical assistance, and with such remedies as they could command, though none of them were physicians many were healed. The country people, shut up in the city, with nothing to do, resorted in great numbers to the missionaries' houses, partly from curiosity and partly to while away the time. Thus many acquaintances were formed, and the way was opened for more extensive village visiting. Religious instruction was given to all who came, and by degrees some of the old suspicions and fears were allayed. A few in these early days joined the Church, but a large proportion of them did so with mistaken ideas, improper motives or immature faith, as subsequent events proved.

In 1875 Dr. Hartwell returned to the United States, where he laboured among the Chinese in San Francisco. Miss E. Moon reached the field in 1872, but after four years returned home in impaired health. Miss L. Moon joined the Mission in 1873. Mrs. Holmes left for America in 1881. Messrs. Pruitt and Halcomb arrived about the beginning of 1882, and after learning the language itinerated considerably in Ping-tu city and vicinity. At the end of 1884 the

Mission was re-inforced by the arrival of Messrs. Joiner and Davault, with their wives.

After no little trouble and long waiting a house was secured at Huang-hsien in 1885. This station had been occupied but a short while by Messrs. Joiner and Davault, when the latter died of consumption, and the Joiners returned to America in broken health. In 1886 Mr. Halcomb retired from the Mission and left the field. Mr. Pruitt in 1883 re-opened Huang-hsien. The station was re-inforced in 1889 by Mr. and Mrs. League.

During the autumn of 1885 Miss Moon, on a visit to Ping-tu, took rooms, which she secured the same winter. She was joined in 1889 by Miss Knight. A little Church of **eighteen members** has been gathered at Sal-ling, a neighbouring village. Mr. and Mrs. Bostick and Miss Barton joined the Teng-chou station in 1889, and Miss Thornton arrived the following summer. Mrs. Bostick died of malignant small-pox in less than a year after her arrival. Thus it will be apparent that all through its history this Mission has been thinly equipped with workers, sometimes struggling on with fewer than in its beginning, and a large portion of the re-inforcements either dying or leaving the field by the time they had fairly entered upon their labours. Other circumstances have also conspired to render it less fruitful in visible results than some other missions. Want of force confined the work to the vicinity of Teng-chou and Huang-hsien, a region from which little fruit has been gathered by anyone. Adhering in the main to the policy of **employing no native assistants with foreign money** there has been of necessity fewer inducements for adherents. In 1883 the schools which had been carried on for many years with much labour were purposely closed, and this may have damped the ardor of some who would join the Church for the sake of a free education and a lucrative employment for their children. The aim of the Mission has been to establish a spiritual, acting Christianity that will in due time support its own ministry and develop its own schools and Christian institutions.

During the early years daily preaching was carried on in rooms connected with the missionary's premises, in rented halls and on the streets of towns and villages, to large crowds of people. After the newness wore off the congregations became small. **Preaching tours** were often made to the surrounding regions, and soon out-stations in rented rooms were opened at Huang-hsien and several large towns. These fixed out-stations were afterwards given up, and now rooms or inns are hired temporarily at each visit. Street preaching in the city and among the towns is still continued. In 1872 a chapel in foreign style was built near Dr. Crawford's residence, but since schools were abandoned the congregations have been small.

The ladies of the Mission from the first persistently **visited from house to house**, and instructed those who called to see them. **Village work** has also been done systematically, since it became practicable. The **native Christians**, men and women, with very few exceptions, have been **taught to read** Christian books to a greater or less extent.

At an early day there seemed to be a disposition on the part of many to receive the newly-introduced religion, and a bitter animosity was manifested on the part of others. In the years 1868–1870 there were extensive awakenings in various directions, and a larger number of converts were gathered then than during any similar period. By the end of 1874 there were **one hundred and twenty** Church members, and several of them preparing for the ministry, and one of the Churches was supporting its own native pastor. After the schools were disbanded, and the fact fully realized that Christianity could not be made a source of worldly gain, the love of some waxed cold, and a season of winnowing followed. The native pastor, with others, fell back virtually into heathenism. Some stations which had been rented by the Churches, or fitted up by Christians at their own homes, and the worship conducted by voluntary services, were closed; but others have been started under new conditions, and it is hoped with sounder views. There are now four small Churches in connection with the Mission, which have recently organised themselves into an "Association." Shan-tswang and Sa-ling Churches maintain weekly services themselves, being occasionally visited by the missionaries. The members in all number **one hundred and forty-seven.**

[In 1893 Rev. J. B. Hartwell, D.D., after 18 years' absence in San Francisco, came back again to take charge of his old work.—ED.]

...tics of the American Southern Baptist Mission in Kiangsu, Kwantung, Kwangsai and Shantung Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.									Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.														
				Foreign.	Native.	For.	Native.					For.	Nat.													
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893. Male.	No. of Communicants in 1893. Female.	No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Kiangsu.																											
Shanghai	...	Dong-ka-pang	1847	2	1	...	...	2	1	...	1	3	...	...	...	1	...	1	37	42	7	...	13	$59.00	1	50	5	$69.75
Soochow	...	Quin-san	1875	1	...	...	...	...	1	..	...	1	...	...	...	1	...	1	6	5	...	...	7	3.53	1	13	2	3.53
			Total	3	1	...	...	2	2	...	1	4	...	...	...	2	...	2	43	47	7	...	20	62.53	2	63	7	73.28
Kwantung and Kwangsai																											
Canton	...	20	1861	4	6	...	9	3	5	3	...	4	2	7	...	7	1	3	500	300	109	...	...	.....	3	200	19	764.52
Shantung.																											
Hwanghien	...	3	1885	2	...	...	...	1	2	...	...	...	2	...	...	1	...	1	9	7	...	...	...	.....	1	35	4	1.60
Pi'ng-tu	...	2	1885	1	...	...	...	1	1	..	...	...	2	...	...	1	...	1	16	21	...	...	17	• 2.30	1	40	1	17.50
Tung-chau	...	14	1861	1	...	...	...	2	3	...	2	...	...	...	...	2	...	2	58	54	3	...	...	7.84	1	60	6	.....
			Total	4	...	...	...	4	6	...	2	...	4	...	...	4	...	4	85	82	3	...	17	10.14	3	135	11	19.10
		Grand Total		11	7	...	9	9	13	3	3	8	6	7	...	13	1	9	628	429	119	...	37	72.67	8	398	37	856.90

• Seeking Baptism.

Educational Statistics of the American Southern Baptist Mission in China.

Location.		Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)								Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)							Colleges and Training Classes. *Students generally over 19 years of age.*							Grand Total		Remarks.
Name of Place.	Name of Place. Chinese.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Seconday* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																												
Canton	廣東	2	...	66	1	2	...	...	.....	1	19	...	1	1	...	...	.....	...	...	...	...	...	...	...	...	85	5	
Hwanghsien	黃平縣	...	...	...	...	...	...	...	.....	1	28	...	2	2	...	...	.....	...	...	...	...	...	...	...	...	28	4	
Pingtu-cheo	平都	1	...	10	1	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	10	2	
Shanghai	上海	2	...	37	1	2	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	37	3	
Yangchow	揚州	1	...	18	1	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	18	2	
For Females.																												
Canton	廣東	9	...	335	8	9	...	...	.....	1	45	...	2	2	...	...	.....	...	...	...	...	...	...	...	...	380	21	
Shanghai	上海	2	...	20	1	2	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	20	3	
Tungchowfu	登州府	...	...	...	...	...	...	...	.....	1	30	...	1	2	...	...	.....	...	...	...	...	...	...	...	...	30	3	
Total		17	...	486	13	17	...	...	.....	4	122	...	6	7	...	...	.....	...	...	...	...	...	...	...	...	608	43	

THE GOSPEL BAPTIST MISSION.

Shantung.

THE Rev. Mr. and Mrs. Herring, who had been at work in Shanghai in connection with the Southern Baptist Convention, U. S. A., resigned their connection with the Board in 1892. About the same time Dr. and Mrs. Crawford and Mr. Bostick, of the same Mission, resigned, and with several others founded a new mission called the "Gospel Baptist Mission." "They propose," Mr. Tatum writes, "to live in modified native style and preach the Gospel. They propose to teach no schools and employ no native evangelists, leaving these things to the native Church. These missionaries are supported each by a Church or a group of Churches. No Board is employed."

In their appeal, extracts from which we publish below, some further idea of their work may be gathered :—

While there are other missionaries in North-China, we of the Gospel Mission, now twelve in number, are on the eve of starting into a region where Christ has not been named, stretching towards the far interior of the empire. We go forth in the name of Him who has sent us with His message of salvation, doing the special work He has commanded in proclaiming to the lost repentance and forgiveness of sins through faith in Him and relying upon His promise of the Holy Spirit to renew their hearts and to guide us. We constantly pray the Lord of the harvest that He will send forth more laborers into His harvest—God-called men and women, ready for every sacrifice, ready to deny themselves of many of the comforts of a Christian land and to come down and live simple lives among the natives, that thus they "may by all means save some." The way is now open, and *now* is the time for the Churches, singly or in groups, to send forth from their midst those whom God has chosen for this work. In view of the imperative need we appeal to you for one hundred men and women to enter this field at once. The case is urgent; it is now or never with us of this generation. Brother Pastor, much of this responsibility rests upon you as the leader of your flock, and cannot be delegated to others. Brethren and sisters, the responsibility is also upon each one of you, nor will anything less than your utmost be acceptable to Him who gave Himself for us. Who will come? What Churches will send and sustain them?

Some Suggestions.

1. How one who feels called of God to come to China as a missionary may proceed: He may expect as God calls him He also calls him a support. For this support he will naturally look to his own Church. If his Church cannot send him and cannot find Churches adjacent with which to co-operate, yet can recommend him to some Church or Churches desiring to send out a missionary, let him look to them for appointment. A person believing himself called of God to be a missionary should let the outward proof of it hinge upon the confidence of the Churches that know him as to his suitableness, and upon God's creating through him, as His agent, an interest in the cause sufficient to secure his appointment and support.

2. How contributions should be made to missionaries of the Gospel mission: There is in this mission no organization or officer to receive or disburse funds, but

each missionary is supported or expects to be supported by a Church or group of Churches to whom he is responsible, therefore all contributions for this purpose should be made to that Church or to one of the group and be entirely subject to its control.

Other Churches which feel prompted to work along this line instead of sending their contributions to those on the field, who are already provided for, should pray God to give them a missionary. In the meantime showing their faith by their works, they should begin at once to contribute into their own treasury; by the time there accumulates enough for his passage to the field, God will doubtless give them their missionary.

Individuals wishing to contribute to the Gospel mission work would do well to send their contributions through Churches needing their aid in supporting a missionary.

3. How to send money: Purchase from a convenient bank a check on a New York bank, made payable to the missionary. Then enclose this check to his address in China, and he will return a receipt for the same.

The Gospel mission workers now in China:—

G. P. Bostick,	N. C.	*Post Office for all —"Chefoo, China." Postage five cents per half ounce or fraction thereof.*
Mrs. M. T. Bostick,	Ala.	
T. L. Blalock,	N. C.	
T. P. Crawford,	Tenn.	
Mrs. M. F. Crawford,	Ala.	
W. E. Crocker,	N. C.	
D. W. Herring,	N. C.	
Miss Fannie S. Knight,	N. C	
W. D. King.	Ga.	
T. J. League,	S. C.	
Mrs. F. N. League,	N. Y.	
F. M. Royall,	N. C.	

Ping-tu, Jan. 31st, 1894.

AMERICAN PRESBYTERIAN DUTCH REFORMED.

Amoy.

THE first to arrive at Amoy were Dr. David Abeel and he who was afterwards known as Bishop Boone of Shanghai. They passed between the "Six Islands" at the mouth of the harbor on February 24th, 1842. Mr. Boone left in less than a year, but before that Dr. Cumming, a self-supporting missionary, arrived, and with Dr. Abeel carried on the work.

Re-inforcements came in 1844—Revs. E. Doty and Wm. J. Pohlman, of the Dutch Reformed Mission in **Borneo**, and the Rev. John Stronach with their wives.

These brethren, with others (among whom were missionaries of the American Presbyterian Church, which in a few years withdrew), carried on the work for a number of years with but little encouragement. It was on Sabbath, April 5th, 1846, that Mr. Pohlman had the joy of receiving into the Church the **first fruits of Amoy** unto Christ. In January, 1847, he wrote home for funds to erect a church building. On his way back from a visit to Hongkong in the schooner *Omega* he perished by shipwreck at Breaker Point, January 5th, 1849. The Church, for which he had labored, was dedicated on the first Sabbath after the news of his death.

The **London Mission** baptized their **first convert** in the spring of 1848, but the number of disciples increased but slowly.

In 1853 the Fu city of Chiang-chiu, thirty miles inland, was visited for the first time with such success that a preaching place was secured. But while two preachers were there a **rebellion broke out** in the city, during which one lost his life, while the other escaped. Up to 1853 in the Dutch Reformed Mission only twenty-four converts had been received. But in 1854 an increased number of inquirers presented themselves, and by the end of the year the twenty-four were increased by no less than forty-two. These were divided between two places of worship, since in addition to the church erected by Mr. Pohlman another preaching hall had a few years previously been opened in the lower story of a dwelling occupied by Rev. J. V. N. Talmage, who arrived in 1847.

The year 1854 was also notable for the spread of the Gospel to the country. **Rev. Wm. C. Burns**, of the English Presbyterian Mission, with two preachers, visited a market-town, Peh-chuia, twenty miles south from Amoy, and stayed in the vicinity two months,

gathering souls into the Church. Two of these brethren made a business trip to Chioh-be, a large town ten miles distant. They did not neglect to speak of the Gospel, and to such purpose that in Chioh-be also some believed. In due time Churches were organized both in Chioh-be and Peh-chuia. Meanwhile the Amoy Churches were growing, so that in 1861 two Churches were ready to have native pastors of their own, whom they undertook to support. By this time there were five organized Churches—three of the American Reformed Mission and two of the English Presbyterian Mission—which then was composed of the Rev. Messrs. Carstair Douglas and W. S. Swanson, while Rev. Messrs. E. Doty, J. V. N. Talmage, A. Ostrom, D. Rapalji and Leonard W. Kip, formed the American Reformed Mission. (The London Mission was then composed of Rev. Messrs. John and Alexander Stronach and W. K. Lea). The five Churches agreeing in order and doctrine, were constituted into **one Church body.** A meeting of an elder from each Church was held at Amoy, April 2nd, **1862,** when the Amoy **Tai-hoe or Presbytery** was organized; the missionaries necessarily being also present. At another meeting in January, 1863, calls on two of the native teachers were examined and approved, the two Churches assuming their entire support. These preachers were examined at a subsequent meeting, and the examination proving satisfactory on Sunday morning, March 29th, 1863, Lo Tan was ordained and installed **pastor** of the **First Church,** and in the afternoon of the same day Iap Han-chiong was ordained and installed over the 2nd Church. The First Church pastor served the Church faithfully till his death in 1871: the other pastor still lives, now the pastor of one of the largest country Churches, honored and respected alike by the Church and the heathen.

The number of Churches belonging to the Tai-hoe gradually increased, but with one exception it was a number of years before any felt strong enough to support a pastor. But when one made a beginning others quickly followed. There are now in connection with the American Reformed Mission **ten organized Churches,** each one entirely **supporting its own pastor,** and the English Presbyterian Mission has eight Churches, of which seven have pastors, while still one more Church is composed of members from both missions. Up to last year the Churches formed one Tai-hoe, but last year it was divided into the Choan-chiu Tai-hoe and the Chiang-chiu Tai-hoe. Both of these meet together once a year to constitute a Chong-hoe or Synod.

The London Mission have on their part the **Ho-hoe,** or **Congregational Union.** This is made up of a delegate from each assembly of Christians, with all the preachers, as well as the pastors, of whom they have a good number.

The Tai-hoe twelve years ago took up missionary work among the **Hakkas** near the Canton boundary. They organized a committee to collect funds and engage preachers, and have managed it entirely **without foreign aid.** The Ho-hoe has also been stimulated to begin work to the north-north-west. It is gratifying to see them seeking to convey to men speaking a different language the blessings of the Gospel which they have found so good for themselves.

Now how under the divine blessing has this Church been planted and trained for service? We reply, first, by the preaching of the Word. And just as Dr. Cumming healed people, while Dr. Abeel preached the Gospel to them, so from the beginning the work of **preaching** and **healing** have often gone on together. In particular within the last fourteen years no less than **five** missionary **hospitals** have been started within a radius of seventy miles around Amoy. These, while relieving untold suffering, have also shown themselves to be valuable Gospel agencies. They disarm opposition and open the way to the hearts and homes of the people with greater readiness on the part of many to hear the Gospel. They also create more Gospel openings than can be readily supplied. But preaching is also carried on apart from the medical work. **Once a month** the preachers who can conveniently meet gather at one of their places in rotation and spend **several days in evangelizing** the neighborhood. On such occasions it is advisable to take along some tracts and sheets to sell as opportunity offers. There are besides native agents of the Bible Societies, who make it their main business to sell Scripture portions, and some of them sell tracts as well. So by means of word of mouth, supplemented by the **printed page**, many have become acquainted with the truths of the Gospel.

Another important item is that of **teaching.** As the Church members increased in number schools were established for their children. Theological instruction was given to men of promise, and that from an early date. For instance, the first two pastors had been preachers for several years previous, and for several years before that had been under instruction from the missionaries. Then two branches of instruction, viz., of the children of the Church, and of those who were preparing to be preachers and pastors have gone on from that day till now. We have **no schools for heathen children.** We endeavor to furnish a school for every Church that will pay **one-half** of the **teacher's salary.** About ten years ago a more **advanced school** was started at Amoy; its purpose being to afford the brightest scholars of the various schools an opportunity of carrying on their studies, and also to provide better educated men for teachers, preachers and pastors. This school, as well as the **theological** one, is under the joint control of the Ameri-

can Reformed and English Presbyterian Missions. A building has already been erected by the English Presbyterian Mission for the theological department, and the American Reformed Mission are about to put up a building for the "**middle school.**" The London Mission have also similar schools, and the three Missions **unite** in **annual examinations** of their students and preachers. (See E. P. and L. M. S. Reports).

Some of the earlier missionary ladies did a little for the **education** of girls, but that work practically ceased for some years, till it was renewed in 1870 by the American Reformed Mission establishing a **girls' school** in Amoy. Ten years later a building was erected on Ku-long-su, an island across the harbor from Amoy. The transfer of the school to this new building provided for its enlargement, as well as for the better oversight of the scholars. The other two Missions have each erected similar schools, and all the schools are full, notwithstanding the fact that three districts, sixty miles from Amoy, that used to send scholars to the Amoy schools, are now provided with their own schools. I may say that the Amoy schools insist on their scholars having **unbound feet.**

The ladies have in four different places established **schools for women.** The aim is to afford women of the Church an opportunity of learning to read, together with Bible instruction, so that they may be more useful in the Church.

When we speak of teaching women to read we refer to reading the **Romanized colloquial.** A little four-page Primer and a few weeks or months' study will often make a fluent reader. When we think how that all the women and nearly all the men in our country places know nothing of the Chinese written character it can be readily seen what a boon this Romanized colloquial is to them when it enables them to read the whole Bible. When this colloquial printing was first started by the efforts of Dr. Talmage there were but two or three books printed in it. But as readers increased in number more and more books were prepared, including the whole Bible. No one who knows by experience the light and comfort that may be found in the Bible, but will see what a good thing it is for the Church that this great treasure is laid open to the many, who would otherwise be dependent on the hearing of the ear for all knowledge of Scripture truth, and that for only one day in seven, instead of the ability to daily search the Scriptures.

We close with thanksgiving to God for His help in the past and with the earnest hope that the coming time will bring with it greater displays than ever of the divine power and redeeming love.

LEONARD W. KIP.

Evangelistc Statistics of the American Reformed (Dutch) Church in Fokkien Province.

Ordained Agents, Foreign	3
„ „ Native	11
Native Preachers	21
„ School Teachers	13
Foreign Female Evangelists	6
Native Bible Women	3
Organized Churches	11
Churches partially Self-supporting	11
Communicants in 1893, Male and Female ...	940
Adults baptised in 1893	70
Total No. of Children baptized in 1893	41
Inquirers in 1893	565
Sunday Schools	13
„ „ Pupils	219
„ „ Teachers	13
Total Contributions by Native Church, including Evangelstic, Educational and Medical	$4,132.90

Educational Statistics of the American Reformed (Dutch) Church.

For Males.

Primary Schools (Day-schools)	12
Day Scholars	264
Foreign Teachers	2
Chinese „	12
Secondary (or Boarding) Schools	1
Boarders	44
Foreign Teachers	2
Chinese „	2
Grand Total of Pupils and Students	308
Grand Total of Teachers (Chinese and Foreign)	18

For Females.

Primary Schools (Day-schools)	12
Day Scholars	264
Foreign Teachers	2
Chinese „	12
Secondary Schools (or Boarding)	3
Boarders	108
Foreign Teachers	3
Chinese „	4
College or Theological Intitution	1
Boarders	47
Foreign Teachers	1
Chinese „	2
Grand Total of Pupils and Students	155
Grand Total of Teachers (Chinese and Foreign)	10

Medical Statistics of the American Reformed (Dutch) Church.

Medical men, Foreign	1
Chinese Assistants	3
Medical Students, Male	6
Hospitals	1
Patients in Hospital during 1893	469
„ seen at their Homes during 1893 ...	219
Dispensaries	1
Distinct Patients seen in Dispensary during 1893	3,232
Visits paid by Patients to Dispensary during 1893	9,380
Opium Refuges	1
„ Smokers admitted during 1893	53
Total Medical Expenses in $ (not including Missionary's Salary) during 1893	$1,221.15
Total Sum of Fees received from Natives during 1893	94.67

WOMAN'S UNION MISSIONARY SOCIETY.

Shanghai.

THE name Woman's Union Missionary Society announces the fact of a union of women for missionary work, but it tells only a part of the truth, and that not the most interesting.

The work of this Society is for heathen women and girls, and is carried on both in the Home Board and the mission stations **solely by women**, with the exception of the formal ministry of the pulpit and the administration of the sacraments. It is women who buy the land and superintend the erection of buildings. Women who carry the Gospel into the homes, teach in and superintend the various schools, carry on all the branches of medical, surgical and pharmaceutical work connected with hospitals and preach daily to large audiences of heathen women. We must be excused if we seem to magnify this fact of the work, as it is its distinguishing feature as compared with other societies. It fills its own place in the building of the Church of God, a place to which it was called by divine providences.

There was a day when there were no single women working in foreign lands, a day when it was not deemed wise to employ them, a day, in fact, when it was not even thought of as a possibility, but there was bitter need for such workers all the time, and at length from the secluded Zenanas of India there was a crying for the light, and God heard. A nation of men was being educated, and some of them were being brought into the Church of Christ; how could they let their wives remain in the darkness of heathenism and ignorance? The daughter of the honored founder of the Society says, "What first opened the Zenanas to Christian influence it might be difficult to decide. The desire on the part of women to receive instruction in ornamental needle work; the fact that the native young men demanded some form of cultivation when negotiating for their future wives; above all, the breath of the Holy Spirit which "bloweth where it listeth," were influences powerfully tending to break down the barriers and bring relief to the inmates of Zenanas." It was becoming clear that the women of India must be educated, but who was to do it? No man could enter the heathen seclusion of their homes; the missionaries' wives with their home duties were an inadequate force. There was no help for it; the "unconnected" women, the reserve force of the Church must be called out. When the need became known, and the means of relief discovered, it was

a question how to bring the relief to bear on the need. No missionary Board was willing to undertake the support and responsibility of putting single women on the foreign field. As the sons did not see their duty clear to help the daughters, the Lord enlarged the heart of "Mrs. C. T. Doremus, who with the other women of New York, Brooklyn, Boston and Philadelphia, were led to combine woman's influence and means to send out and support teachers to the women of eastern lands," and so was founded, in November, 1860, the **first woman's foreign mission Board.** The Society works on undenominational lines. Methodists, Presbyterians, Congregationalists, Episcopalians and Friends have worked side by side without any denominational unpleasantnesses, and the home work of the Society is carried on by unsalaried officers of different religious creeds.

These reminiscences of the founding of the Woman's Union Missionary Society, while possessing some historical interest, would be out of place in the missionary year book, if it had yielded no results of value to mission work.

We will not speak of the strong work of the Society in **India,** where many pupils are gathered in schools and many teachers and Bible women employed in the Zenana work, nor of the excellent girls' school and the training school for Bible women, where nearly one hundred women are preparing for work in Yokohama, **Japan,** but give, simply, a short summary of what is being done at the present time in China.

The Society has but one station in China. The work was **opened in Peking** in 1869, but the property on which Bridgman Home and School are located in Shanghai having reverted to the W. U. M. Society by the will of the widow of Dr. Bridgman of missionary fame, it was decided to remove the work to the latter place. This was done in 1882. A **boarding-school for girls** was opened under the charge of Miss Mary Burnett and Miss Kirkby, now Mrs. Dr. Boone. Teachers have come and gone, but the school still holds its own, and now numbers thirty pupils, with five teachers and one pupil teacher; instruction is given in Christian books, in Chinese classics, in embroidery, in spinning and weaving. It is at present superintended by Miss Marietta Melvin, who arrived in the autumn of 1893, assisted by Miss Lillian Cobb, who has been on the field since December, 1892.

There are six **day-schools.** Three are taught by girls who have been educated in the boarding-school. One hundred and seventy-three pupils are now on the roll, but the schools are in transition state, changing from mixed to girls' schools. There preaching on Sabbath morning by one of the teachers of the boarding-school, and a mid-week service is conducted by Rev. Dr. Rei

or his native pastor, Mr. Sz Tsz-kia. A **Sabbath-school** is held in the Bridgman Home Chapel every Sunday afternoon, at three o'clock. The attendance consists of the hospital helpers, nurses and patients, four day-schools, the boarding-school, and others. The attendance varies with the weather from forty to two hundred, and is divided into fifteen classes, all but five being taught by native women. A Sunday-school is also held near the West Gate, and consists of two day-schools, numbering twenty-five pupils.

The **evangelistic work** is in its infancy; Miss Mary Irvine, who has the charge of it, having arrived in 1891. She has two Bible women under her, one a woman of experience, who gives part of her time to preaching in the Hospital Waiting Room, the other a young girl of promise. They have made a few trips into the country, and visit in the families of the day-school children and the wards of the hospital. Several women are receiving instruction, and there is manifest such a desire to learn that a suitable building will be erected as soon as possible, and a **woman's training-school** opened.

The **Margaret Williamson Hospital** was founded in 1885, and completed the following summer. Dr. Elizabeth Reifsnyder arrived in September, 1883, Miss Elizabeth McKechnie in March, 1884. A dispensary was opened in a native house in the city of Shanghai, and work carried on there until June of 1885. Since the opening of the hospital the work has centered there. The Wells Williams' and Stevens' Wards were opened December, 1892. From the beginning of the work until March 1st, 1895, the patients treated in dispensary and hospital number **190,000**. Patients treated in homes not included.

Miss Andrews reached Shanghai in the spring of 1887, and Dr. Mary Gale in November of the same year. Dr. Emma Garner arrived in September, 1893.

The hospital has a history of almost uninterrupted success as an institution for the relief of suffering, and has not been unblessed in spiritual results. The afternoons are devoted to the dispensary patients, many of whom begin to gather early in the morning. A Bible woman spends from three to four hours every day in talking with the women. Mrs. Te, who has been associated with the Mission ever since its inception, has won all hearts by her hearty, loving manner and her keen, pointed, presentation of the truths of the Gospel. No one knows better than she how to use illustrations drawn from the daily life of the patients, and the laugh or quick assent show how her shafts have struck the mark. A word about the Chinese helpers in the hospital. While their instruction has been entirely clinical, and wholly in Chinese, some of them have shown both capacity and fidelity to duty. The young woman who

assists in the preparation of drugs, and the putting up of prescriptions is quick, careful and accurate, while the doctor's assistant in the Treatment Room and in the care of surgical cases, has proved herself most efficient and intelligent. Others are equally useful in less responsible but important positions.

[We feel it only right to draw attention to the remarkable operations conducted by Dr. Reifsnyder, which are the frequent talk of Shanghai, and are subject of praise and illustration in the books and papers of the Chinese, a thing which they are not too ready to do for missionaries. We only mention a few striking cases. Several tumours weighing forty pounds more or less, were successfully removed from the beginning. One weighing eighty pounds was removed in 1894 to the astonishment of many, and later on in the same year another weighing one hundred and eighty pounds was successfully removed! This tumour, we believe, is far in excess of any other successfully removed in the world. Such skill and tact and devotion which these noble ladies show are of incalculable service in this benighted land.—Ed.]

Educational Statistics of the Woman's Union Mission.

For Females.

Primary Schools (Day-schools)	6
Day Scholars	120
Foreign Teachers	1
Chinese „	6
Secondary (or Boarding) Schools	1
Boarders	29
Foreign Teachers	1
Chinese „	3
Grand Total of Pupils and Students	149
Grand Total of Teachers (Chinese and Foreign)	11

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Nanking and Shanghai.

THIS Society, which represents the "Disciples of Christ," is mainly supported by the Churches of this denomination in the United States and Canada, but individuals and congregations of the same faith in England have also contributed no small amount to its funds. Its missionaries in China, as regards their nationality, are about equally divided between America and Great Britain.

Its first station in this empire was established at **Nanking** in April, 1886. An old Buddhist temple in the northern part of the city served the missionaries as a home until the fall of 1889, when more comfortable houses were built on Drum Tower Hill.

The first attempts at regular work were made in the summer of 1887 by the opening of a **day-school** and the renting of a building for use as a **chapel** and **dispensary.**

Since that time the Mission has made as fair progress as could have been expected in this conservative, old capital.

In 1889 ground was purchased, and some native buildings put up for hospital purposes. Later on a large structure of foreign style was erected, which will accommodate about one hundred in-patients.

This building was opened in the spring of 1893. The medical work is in charge of **two physicians** who, in addition to the hospital, maintain a dispensary near the South Gate, which has been a great blessing to that crowded part of the city. The building there is rented from the government, which fact has been of no small advantage in securing the goodwill of the neighbours. From the very beginning the people have shown a high appreciation of foreign medicine. The officials and wealthy classes have set a good example in this regard, and have made some **generous subscriptions** toward the support of this work.

A **boarding-school for boys** was opened in February, 1891, which proposes to furnish its pupils with a thorough collegiate education. Generous friends are supplying the school with some fine scientific apparatus. It has been decided to provide a department for **manual training**, by which it is hoped, not only to furnish the students with some other means of support than employment by the Mission as evangelists and teachers, but also to implant a respect for the dignity of labour and correct, if possible, the evil effects upon the characters of the school-boys of free tuition, free

board, free service and free medical attention, which at present are common features of mission schools in this part of China, and which are apt to foster a mean parasitic spirit.

Arrangements have already been made for opening a **boarding-school for girls** within a few months. Such a school was begun at Wuhu in 1892, but the Mission having decided to transfer the institution to Nankin the work has been temporarily suspended.

From the Nanking station regular itinerating trips are made to a number of cities, towns and villages in the immediate vicinity, and an out-station is supported at P'u-keo on the opposite side of the Yang-tze River.

One thing that had recommended Nanking as a suitable base of operations was the existence of a **vast unoccupied territory** to the north of that city. Itinerations in this region were begun in the fall of 1887, and have been continued very regularly ever since. By the aid of a devout old Mohammedan gentleman who became interested in our work we were enabled in January, 1889, to rent a house in the market town of Chu-lung-k'iao, about sixty miles north-west of Nanking. A few months later the missionaries who had been stationed there succeeded in establishing themselves in the neighboring sub-prefectural city of Ch'u-cheo, but retained the first-mentioned place as an out-station, which has since been the scene of some of the most interesting conversions in connection with our work. Most of these converts, however, were from the village of Yü-ho-tsz, about two miles beyond Chu-lung-k'iao on the high-way to Fung-yang Fu.

By the assistance of a native evangelist from Nanking, who formerly lived in the district, quite a band of Christians has been gathered in this place, which has itself become an out-station of the Chu-cheo district.

The zealous preacher referred to for some time **supported himself** in this work, and the little Church established there bears the impress of his self-denying character. These Christians, although extremely poor, by the help of their *native* brethren at other stations have bought a piece of ground and built a small chapel. They contribute liberally toward the support of the work too, and have done much for the relief of their distressed neighbours. Idolatry has been almost entirely abandoned in that village.

The missionaries at Ch'u-cheo have made frequent visits to the cities and towns of the surrounding region, particularly along the high-way as far as Fung-yang Fu and westward to Lu-cheo Fu. In January, 1890, a gentleman from Fung-yang Fu, who had received medical treatment at the hospital in Nanking, offered to rent us his house if we would open a station in his city. As we had been

anxious for some time to do this very thing the offer was gladly accepted. Before the missionaries were able to take possession, however, the officials seized the property, under false pretexts, and sold it. The landlord was also imprisoned, and otherwise shamefully treated. Fair promises were made by the magistrate to furnish another house in exchange, but as soon as efforts were made to carry out his own instructions those who were concerned were immediately seized and punished. Afterwards strict orders were issued to all inn-keepers not to entertain foreigners, and thus by the **malice of the mandarins** a city that was fairly well disposed toward us has been stirred up to the most bitter hostility. In November, 1889, work was begun in Luh-hoh Hsien, a busy city some twenty miles north of Nanking. For two years it was visited as an out-station, but since 1892 members of the mission have resided there, and from this point have itinerated south-east as far as I-chen Hsien and northward to the Hwai River.

A station was established at Wuhu early in the fall of 1889, and in connection with it an out-station was planted the next year at Wu-wei Cheo, about forty miles to the north. A most interesting work was begun in this latter place, but the **riots of 1891** led to the destruction of the chapel there. The converts too suffered personal injury and the loss of property, and it is only recently that the troubles growing out of this unfortunate affair have been settled.

The accession of a missionary who had for many years served the American Bible Society at **Shanghai** led to the commencement of a work in that city in June, 1890, which has since yielded most encouraging results. The missionaries located there visit a number of villages in the vicinity and have established an out-station on Tsung-ming Island. A rather remarkable conversion reported from this place is that of an old man who for fifty years has been the high-priest and leader of a flourishing vegetarian sect.

E. T. WILLIAMS.

Statistics of the Foreign Christian Mission in Kiangsu and Nganhwui Provinces.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.								Sunday Schools.			
						Male.						Female.															
				Foreign.	Native.	For.	Native.					For.		Nat.		No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.								
Kiangsu.																											
Nankin	...	...	She-ts'un, Kuan-ying-mung, P'u-keo	1886	4	...	...	1	4	4	...	2	3	1	...	...	...	...	1	26	3	7	...	...	$7.33	1	50	6	$8.83
Luh-hoh	...	...	.....	1889	1	...	...	...	...	1	...	1	1	...	...	...	...	...	...	1	1	1	...	...	.38	...	...	...	.38
Shanghai	...	...	Tsung-ming	1890	2	...	...	2	1	2	...	1	2	...	...	1	...	...	1	11	3	5	...	...	8.61	1	10	1	8.61
				Total	7	...	...	3	5	7	...	4	6	1	...	1	...	...	2	38	7	13	...	...	16.32	2	60	7	17.82
Nganhwui.																													
Ch'u-cheo	...	...	Chu-lung-k'iao, Yü-ho-tsz	1889	2	...	...	1	1	2	...	...	2	...	...	...	...	...	1	13	4	7	...	...	$9.86	2	23	1	$9.86
Wuhu	...	...	Wu-wei Cheo	1889	2	...	...	1	2	2	2	...	2	...	...	...	...	...	1	15	5	1	...	...	8.66	1	36	1	19.15
				Total	4	...	...	2	3	4	2	...	4	...	...	...	...	...	2	28	9	8	...	...	18.52	3	59	2	29.01
			Grand Total		11	...	...	5	8	11	2	4	10	1	...	1	...	...	4	66	16	21	...	...	34.84	5	119	9	46.83

Educational Statistics of the Foreign Christian Missionary Society.

For Males.

Primary Schools (Day-schools)	3
Day Scholars	36
Foreign Teachers	3
Chinese „	3
Secondary (or Boarding) School	1
Boarders	20
Foreign Teacher	1
Chinese „	2
Grand Total of Pupils and Students	56
Grand Total of Teachers (Chinese and Foreign)	9

For Females.

Primary School (Day-school)	1
Pupils	12
Foreign Teacher	1
Chinese „	1
Grand Total of Pupils and Students	68
Grand Total of Teachers (Chinese and Foreign)	11

Medical Statistics of the Foreign Christian Missionary Society.

Medical men, Foreign	2
Medical Students, Male	2
Hospital	1
Patients in Hospital during 1893	355
Dispensaries	2
Distinct Patients seen in Dispensary during 1893	3,206
Visits paid by Patients to Dispensary during 1893	8,479
Opium Refuges	1
No. of Opium Smokers admitted during 1893 ...	119
Total Medical Expenses in $ (not including Missionary's Salary) during 1893	$1,537
Total Sum of Fees received from Natives during 1893	$221

RHENISH MISSION.

Through the influence of Dr. Guetzlaff the Committee of the Rhenish Mission at Barmen in its meeting of February 11th, 1846, decided to begin mission work in China.

In a report Dr. Guetzlaff stated: "China can only be converted by Chinese." He had himself gathered together about 40 preachers, who were willing to carry the Gospel to all the provinces of the great empire. The most important thing, he said, was to get the necessary funds for their support and to send out missionaries who could direct these native preachers, being a living example to them by self-denying love, zeal and wisdom."

At a second meeting on August 26th, 1846, the proposition made by Dr. Guetzlaff was unanimously accepted, and the Committee resolved to send out the Revs. Genaehr and Koester, together with two missionaries belonging to the Basel Mission, the venerable Rev. R. Lechler and Mr. Hamberg. They left Germany in October, 1846, and landed at Hongkong on the 10th of March in 1847. Dr. Guetzlaff had great pleasure in welcoming them. He lodged them amidst Chinese in very unhealthy places. To each one of them Dr. Guetzlaff assigned a number of the Chinese preachers, and without the necessary preparation they had to enter his somewhat peculiar kind of mission practice and to work hard, so that the rather weak constitution of Koester broke down after six months. He died in October, 1847.

The other missionaries were soon convinced by their own experiences that Dr. Guetzlaff's way was impracticable, and so the connection with the association of these Chinese preachers founded by him, ceased after a short time.

From the very beginning it was a principle of the Rhenish Mission that the missionaries should try as soon as possible to settle down **in the country** among the natives. Mr. Genaehr sought to open a station at Tai-pheng, near Fu-mun, on the mouth of the East River. He did not succeed, and consequently went to Lai-heung, a market place near Ling-ting bay, where Mr. Lobscheid, who had joined the missionaries in 1848, had already settled down. Whilst Mr. Lobscheid was engaged in healing the sick and in preaching the Gospel in the neighbouring villages Genaehr's work consisted more especially in **training of native teachers and preachers.** The **Sai-heung** became for many years **the centre** for the Rhenish Mission on the mainland. From this place Mr. Lobscheid, and after his return to Germany, Mr. Krone, travelled over the whole Sa-non district. They were favourably received by the Chinese; their medical help was duly acknowledged, so that some out-stations, such as

Fuk-wing, *San-kiu* and *U-shik-nam* were opened and occupied by native preachers. These were still composed of Dr. Guetzlaff's former staff, but with few exceptions were very unsatisfactory. No wonder that these new out-stations could not prosper under such care. The helpers had to be dismissed. Only at Fuk-wing, a village near the mouth of the Pearl River, a small congregation could be gathered by the zealous work of the preacher, Wong Yün. But this work, hindered in many ways by the incessant quarrels of the different clans and by the troubles of the **Tai-ping rebellion**, was entirely interrupted through the outbreak of the **Anglo-Chinese war** in November, 1856. The missionaries with a few pupils were obliged to leave the country and to seek refuge in Hongkong or Macao. The communication with the converts in the country could only be maintained with great difficulty through the means of the native helpers.

This interruption lasted more than two years. In February 1859, Mr. Krone ventured to go back to the country with Mr. Louis who had entered on mission work in 1856. They first went to Sa-non, where the district mandarin gave them **two soldiers** to accompany them to Fuk-wing! In spite of many afflictions the Christians there had all proved faithful, and it was with great joy they welcomed the missionaries back again.

But before the outbreak of the Anglo-Chinese war Mr. Lobscheid had became a member of the London Mission and had begun work at Ho-an. He then entered the government's service as **Inspector of Schools**, and the London Mission left the work in Ho-an to the Rhenish Mission. After the proclamation of peace had been issued Mr. Genaehr settled down with his training class at Ho-an, whilst Mr. Louis went to Fuk-wing, where he stayed until 1880.

In the summer of 1864 **cholera** made its appearance in Ho-an, Mr. Genaehr received in his house a poor woman, who had been abandoned by her relatives, because she was suffering from that disease. He with his two eldest sons succumbed to the dreadful epidemic on the 6th of August, 1864. He was the author of several Christian books.

After his death the place had to be left for want of workers. Mr. Krone intended to take it up again, but he died in the Red Sea on his way back to China from Germany. In 1861 Mr. Krolczyk had joined the staff of the missionaries, beginning work at Shek-lung, a great market place on the East River. In 1864 Fu-mun became an out-station of Shek-lung. In **1866 Dr. Faber** began his missionary career there. The missionaries tried also to open an out-station at Tung-kun, a very populous town between Fu-mun and Shek-lung; but it was not till 1868 that the native preacher

Wong Yün succeeded in renting a house and opening a chapel there. In 1869 Mr. Nacken settled down at Tung-kun. In December of that year Mr. Nacken baptized ten converts, who had been gathered by the faithful Wong Yün. There was also a new class of eight catechumens under instruction when in May, 1870, the people of Tung-kun, stirred up in consequence of the so-called "Spirits-powder affair," came to demolish the Mission premises. Mr. Nacken and his native helpers were driven away, and the members of the congregation were scattered. The same sad thing happened at Shek-lung, and so the Rhenish Mission lost two of its stations at once. After some time Tung-kun became again an out-station with a native preacher, but Shek-lung was lost for ever. Mr. Krolczyk went to Hongkong, where he died suddenly in August, 1872. Mr. Nacken spent two years at Fuk-wing, whilst Mr. Louis was on leave in Germany. After his return Mr. Nacken had to go home himself on account of illness. At the same time Mr. Faber also left for Germany. Mr. Dilthey, who dwelt at Fu-mun, had to go to Canton, and after a time the little congregation there was dissolved, and in spite of many efforts made afterwards by the missionaries they never succeeded again in getting a footing there.

While the mission field of the Rhenish Mission among the **Puntis** was reduced from four to one station, it was enlarged by taking over the **Hakka mission**, which had hitherto been carried on by the **Berlin missionaries**. It was in 1873 that the Revs. Pritsche and Hubrig, with their stations at Long-hau and Canton, joined the Rhenish Mission. But this alliance proved a great failure; the end of which was that out of nine missionaries seven left the service of the Rhenish Mission. Amongst these was Dr. Faber, who after his return to China first worked independently, and afterwards joined the **General Protestant Mission.**

There remained only two missionaries—Louis and Dietrich—the latter had joined the Rhenish Mission in 1877. For a considerable time it seemed very likely that the Home Committee would give up their work entirely in China. After long and careful deliberations it was concluded to **continue** the work **among the Puntis.** Mr. Dietrich, who had first worked among the Hakkas, had to learn the **Punti dialect**, and went to dwell at Fuk-wing in 1881. At the same time the Rev. Louis left the work to take charge of the Berlin **Foundling House** Bethesda at Hongkong, where Pastor Klitzke had died very suddenly. Mr. Louis could not return to his old work in the country; he died at Hongkong on the 27th of July, 1883.

Some months before his death occurred Mr. Genaehr, a son of the late Rev. Genaehr, came to China, subsequently followed by Messrs. Gottschalk (1884), Maus (1889), Nitschkowsky (1888) and

Bähr (1890). During the following years Mr. Dietrich succeeded in founding two new stations at Tung-kun and at Thong-than-ha. The latter was in charge of Mr. Gottschalk until he had to move to Hongkong to become the Superintendent of the Berlin Foundling House, 1890. Mr. Dietrich went to Tung-kun and Genaehr was at the head of a little seminary at Fuk-wing. Tung-kun and Thong-than-ha have been considerably enlarged during the last few years. The first German mission hospital was established at Tung-kun, which is, since 1890, under the directing care of Dr. Kühne. Thong-than-ha became the so-called "School Station."

Statistics of the Rhenish Mission in Kuangtung Province.

Ordained Agents, Foreign	4
„ „ Native	2
Native Preachers	4
„ School Teachers	3
„ Writers or Personal Teachers	2
„ Colporteur	1
„ Assistant	1
Communicants in 1893, Male	98
„ „ „ Female	57
Adults baptised in 1893	14
Children baptized in 1893	11
Inquirers in 1893	9
Native Christian Contributions in 1893 ...	$55.41
Sunday School	1
„ „ Pupils	25
Total Contributions by Native Church, including Evangelistic, Educational and Medical	$55.41

Educational Statistics of the Rhenish Mission.

For Males.

Secondary (or Boarding) School	1
Boarders	30
Foreign Teacher	1
Chinese „	3
Seminary	1
Students	6
Foreign Teacher	1
Chinese „	2
Grand Total of Pupils	36
Grand Total of Teachers	7

Medical Statistics of the Rhenish Mission.

Medical man, Foreign	1
Qualified Chinese Assistant	1
Medical Students, Male	3
Hospital	1
Patients in Hospital during 1893	275
Dispensary	1
Distinct Patients seen in Dispensary during 1893	4,838
Visits paid by Patients to Dispensary during 1893	14,639
Opium Smokers admitted during 1893	8
Those who did not relapse within a year ...	2
Total Medical Expenses in $ (not including Missionary's Salary) during 1893	$1,190.23
Total Sum in Mexican Dollars contributed by the Chinese (not by Foreign Residents)	718.38
Total Sum of Fees received from Natives during 1893	53.36

THE BASEL MISSIONARY SOCIETY.

THE Basel Missionary Society was founded in the year 1815, and is situated at Basel, Switzerland, though most of its missionaries are Germans. The Society labors in India, West Africa, Cameroon and China, though its principal work is in India. In 1846 the Society commenced to labor in China through the inspiring influence of Dr. Guetzlaff, who besought the Society to enter the open doors and preach the Gospel of Jesus Christ to the Chinese. Rev. R. Lechler and Rev. Th. Hamberg came in the spring of 1847 to China. Mr. Lechler is earnest and devoted, and has been permitted to labor all these years on Chinese soil. He tried for several years to establish himself in the neighborhood of Swatow, but without success. Mr. Hamberg, however, succeeded in securing a foothold among the Hakkas about thirty miles north of Hongkong, and afterwards Mr. Lechler joined him to work among the Hakka population. Gradually under the blessing of the Lord the work spread in a northeasterly direction, and has now reached the boundaries of Fukien Province. The Society has at present thirteen stations, viz.:—

Hongkong	founded in	1847	Long-heu	founded in	1882
Li-long	„ „	1852	Ho-shu-wan	„ „	1884
Chong-tsun	„ „	1864	Hok-shu-ha	„ „	1886
Nyen-hang-li	„ „	1865	Ka-yin-chu	„ „	1887
Fu-chuk-pai	„ „	1879	Hin-nen	„ „	1887
Ki-chung	„ „	1879	Moi-lim	„ „	1889
Chong-hang-kang	„ „	1880			

Twenty-four European and four Chinese missionaries, who were educated in Europe, are laboring in these thirteen stations. There are also nineteen married ladies and one single lady. In connection with these thirteen stations are thirty-nine out-stations, which are worked by the missionaries and fifty trained catechists. The total number of Church members at present is 4,071, of which 2,574 are communicants and 1,497 children. Fifty three schools are carried on by the Mission, viz., one seminary and normal school for the training of teachers, one middle or advanced school, five boys' boarding-schools, three girls' boarding-schools, eight mission schools, where a partial European education is given, and thirty-four common Chinese schools, where religion is taught by a Christian teacher, and one kindergarten school. In these schools forty-six Christian and one heathen teacher labor, and the total number of pupils in all departments is 1,172.

For forty-six years the Society had no medical missionary, but two years ago Dr. H. Wittenberg was sent out as its first medical missionary, and he is just beginning his work in the city of Kay-in-chu.

The total expenditure of the Mission for 1894 was $38,156, and the amount contributed by the native Church $2,190.

For further particulars about the Basel Mission see *Chinese Recorder*, vol. vii., p. 278; viii., p. 46; xi., p. 445; xv., p. 90; xvii., p. 112.

G. Reusch.

Missionaries in Canton Province.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (*Paid.*)										The Native Church.						Sunday Schools.		
						Male.					Female.													
				Foreign.	Native.	For.	Native.				For.	Nat.				No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.				Male.	Female.							
Lilong	新安縣	2	1852	2	1	...	3	3	2	1	...	...	...	...	1	3	...	2	310	251	10	12	198	$53	...	...	...	$279†
Hongkong	香港	2	1856	1	...	1	1	4	1	1	...	...	1	...	3	2	...	2	251	407	11	14	219	105	...	...	...	105
Chongts'un	長洲縣	3	1856	1	...	...	3	5	1	...	...	...	...	...	...	4	...	2	407	656	16	29	300	104	...	...	...	230†
Nyenhangli	新安縣	3	1856	2	...	...	3	7	2	...	...	...	...	...	...	3	...	2	656	150	14	21	300	106	...	...	...	460†
K'ich'ung	東莞縣	3	1867	...	1	...	3	2	...	...	...	...	...	...	...	4	...	2	150	292	4	8	300	24	...	...	...	25
Chonghangkang	東莞縣	4	1870	1	1	...	4	3	...	...	...	...	...	...	...	5	...	3	292	279	9	13	300	77	...	...	...	91
Longheu	新安縣	1	1870	1	...	...	2	...	...	...	...	...	...	...	2	2	...	2	279	314	11	16	300	50	...	...	...	170†
Fuchuk'ai	東莞縣	6	1873	2	1	...	6	4	1	...	...	...	...	...	...	6	...	2	314	264	25	18	300	123	...	...	...	218†
Hokschuha	龍州	3	1874	2	...	...	4	4	1	...	...	...	...	...	...	3	...	2	264	94	24	12	300	46	...	...	...	67
Kayinchu	龍州	3	1877	2	...	1	3	3	2	...	...	...	...	...	...	2	...	2	94	230	7	3	300	23	...	...	...	99†
Moilim	長洲縣	4	1878	2	...	...	4	4	1	...	...	...	...	...	...	4	...	3	230	2 54	6	8	300	37	...	...	...	37
Hoshuwan	東莞縣	2	1879	...	1	...	3	3	...	...	...	...	...	...	...	2	...	2	2 54	27	27	14	300	55	...	...	...	55
Hin-nen	新安縣	4	1882	2	...	...	5	4	1	1	...	...	...	...	1	5	...	3	3 16	3 16	55	30	300	65	...	...	...	206†
Grand Total				18	5	2	44	46	12	3	...	...	1	...	745	...	29		3817*		219	198	300	868	...	...	...	2042

* Of this number 2,388 are communicants, 1,429 are children. † Including board of scholars paid by their parents.

Educational Statistics of the Basel Mission in China.

Location.		Primary Schools. Often called *Day Schools.* (*Pupils generally under 14 years of age.*)							Secondary Schools. Often called *Boarding Schools.* (*Pupils generally between 14 and 19 years of age.*)							Colleges and Training Classes. (*Students generally over 19 years of age.*)							Grand Total.		Remarks.
Name of Place.	Name of Place, Chinese.	No. of *Primary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Secondary* Schools.	No. of Boarders.	No. of Day Scholars.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Pupils learning English.	No. of those who pay for Education.	Total Fees raised from all the Pupils.	No. of *Colleges* or Training Classes.	No. of Boarders.	No. of Day Students.	No. of Foreign Teachers.	No. of Chinese Teachers.	No. of Students learning English.	No. of those who pay for Education.	Total Fees raised from all Students.	Grand Total of Pupils and Students in all the Mission Schools and Colleges.	Grand Total of Teachers (Chinese and Foreign) in all the Schools and Colleges.	
For Males.																												
Fuchukpai	... ...	3	...	31	1	3	...	...	.....	1	28	...	1	3	...	28	.....	...	...	...	...	...	...	...	...	59	8	
Hianing	... ...	5	...	60	1	5	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	60	6	
Hoksehuha	... ...	...	...	...	...	...	...	...	.....	1	22	...	1	1	...	22	.....	1	8	...	1	1	...	...	...	30	4	
Hongkong	... ...	5	...	150	1	5	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	150	6	
Kayinchiu	... ...	...	...	...	...	...	...	...	.....	1	30	...	2	2	...	...	.....	...	...	...	...	...	...	...	...	30	4	
Lilong	... ...	...	...	...	...	...	...	...	.....	1	90	...	1	3	...	90	.....	1	26	...	1	2	...	...	...	116	7	
For Females.																												
Hianing	... ...	...	...	...	...	...	...	...	.....	1	*54	...	2	3	...	54	$162	...	...	...	...	...	...	...	...	54	5	
Hongkong	... ...	...	...	...	...	...	...	...	.....	1	*78	...	1	3	...	...	.....	...	...	...	...	...	...	...	...	78	4	
Lilong	... ...	1	...	21	1	1	...	...	.....	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	21	2	
Total	.....	14	...	262	4	14	...	...	.....	6	302	...	8	15	...	194	$162	2	34	...	2	3	...	...	...	598	46	

* These schools also have a considerable number of boys in them.

THE BERLIN MISSIONARY SOCIETY.

ıe Berlin Missionary Society (Gesellschaff zur Beförderung der angelischen Missionen under den Heiden).

This Society was established in 1824. It began mission work South Africa in 1833. Now it has there sixty-four missionaries forty-nine stations with 27,000 Christians. In 1891 it also com-ɔnced work in East Africa, where there are eight missionaries in ır stations.

A Berlin Missionary Society (not ours) commenced work in ıina in 1850 and worked among the Hakkas in Kwang-tung pro-ıce. In 1870 this Society handed over its work among the akkas to the Rhenish Missionary Society. Later on the Rhenish issionary Society invited the present Berlin Missionary Society send missionaries out to carry on the work among the Hakkas, d in 1882 the Berlin Missionary Society undertook this work in ıina. It sent ten missionaries out, two of whom died.

There are now eight missionaries in four stations, viz., Canton 東, Fu-mui 潮尾, Tsui-thong-au 遇塘凹 and Nam-niung 南雄. ıere were 784 Christians, fifty-six of whom were baptized in 1894. . 1894 there was also one girl school and eleven boys' schools, in ıich also there were 171 pupils in all.

In 1895 a small hospital has been opened in a country town.

The most helpful work is in the country.

A. KOLLERKER.

Statistics of the Berlin Mission in Canton Province amongst Hakkas.

Stations where Missionaries reside.	In what Prefecture (府) and District (縣) situated.	From this Station what Out-stations are worked.	Date of Commencement.	Ordained Agents.		Unordained Agents. (Paid.)								The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.													
						For.	Native.					For.	Nat.												
				Foreign.	Native.	Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Wom.	Teachers.	No. of Organized Churches.	No. of Ch. wholly Self-sup.	No. of Churches partially Self-supporting.	No. of Communicants in 1893. Male.	No. of Communicants in 1893. Female.	No. of Adults bap. in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
Canton.....	廣州府	9 out-stations with 8 chapels	1867	2	1	...	9	8	1	1	...	...	...	...	...	4	...	...	174		11	10	76	$160	9	160	10	
Thaksa.....	惠州府	2 out-stations with 2 chapels	1885	...	...	...	3	...	...	...	...	...	...	...	...	2	...	...	27		3	1	7	225	...	...	...	
Famui.....	惠州府	7 chapels, 9 out-stations.....	1885	...	...	...	7	6	...	...	...	...	...	...	...	3	...	...	145		16	7	58	30	6	110	6	
Namhyung.....	南雄州	5 out-stations with 5 chapels	1893	1	...	1	6	2	1	1	...	...	...	...	...	1	...	...	78		7	1	...	.....	2	30	2	
Tschuthongau...	惠州府	4 out-stations with 4 chapels	1891	1	1	1	3	1	1	1	...	...	...	...	...	3	...	...	55		6	3	21	3	1	10	1	
		Grand Total.....		4	2	2	28	17	3	3	...	...	...	...	...	13	...	...	479		43	22	162	418	18	310	19	

Educational Statistics of the Berlin Mission.

For Males.

Primary or Day-schools	18
Day Scholars	270
Foreign Teachers	4
Chinese „	18
Secondary (or Boarding) School	1
Boarders	10
Foreign Teacher	1
Chinese „	1
Colleges and Seminaries	2
Students	24
Foreign Teachers	2
Chinese „	2

For Females.

Secondary (or Boarding) School	1
Boarders	29
Foreign Teachers	3
Chinese „	3
Training School	1
Students	18
Foreign Teacher	1
Chinese „	1
Grand Total of Scholars	341
„ „ „ Teachers	36

THE GENERAL EVANGELICAL PROTESTANT MISSIONARY ASSOCIATION.

(ALLGEMEINER EVANGELISCH-PROTESTANTISCHER MISSIONSVEREIN.)

THIS Society was formed in the year 1884 in Weimar, and has now about 19,000 supporters in Germany and Switzerland. Its object is to "propagate the Christian religion and civilisation amongst the non-Christian nations, building upon the elements of truth already prevalent amongst them." We will bring to them the Gospel; "not as human wisdom, but as the revelation of God; not as the only but as the perfect revelation; not as a new culture, but as the help in moral need (salvation from sin); not as an exclusive denomination, but as a testimony for the one Saviour; not as a sum of astonishing doctrines, but as an act of God for our salvation; not as a past history, but as a divine power, which the Christian experiences in his own heart." (Prof. Lipsius).

The main work of the Society is in Japan. In China it confines itself to *literary* work alone.

In 1885 the Society succeeded in engaging the services of Dr. E. Faber. Amongst his works, besides several essays in periodicals (for instance on "Prehistoric China," Journal Royal Asiatic Society, August, 1890) and many Chinese tracts, are the following:—

1. In German and English:—

Lehrbegriff des *Confucius*. Hongkong, 1872.

Quellen zu Confucius u. dem Confucianismus. Hongkong, 1873.

A Systematical Digest of the Doctrines of Confucius (translated from the German by P. G. von Möllendorf). Hongkong, 1875.

Eine Staatslehre auf ethischer Grundlage oder der Lehrbegriff des Chinesischen Philosophen *Mencius*. Elberfeld (Friedrichs), 1877.

The Mind of Mencius, translated from the above by Rev. A. Hutchinson. London, Trübner, 1882.

Der Naturalismus bei den alten Chinesen oder die Werke des Philosophen *Licius*.
Die Grundgedanken des alten Chinesischen Socialismus oder die Lehre des Philosophen *Micius*.
} Elberfeld (Friedrichs), 1877.

Introduction to the Science of Chinese Religion. Hongkong and Shanghai, 1879.

Paul the Apostle in Europe, a guide to our mission work in Asia. Shanghai, 1891.

2. In Chinese :—

西國學校 On Western Schools, 1 volume.
教化議 On Education, 1 volume.
自西徂東 Fruits of Christianity (Civilization), 5 volumes.
馬可講義 Commentary on Mark, 5 volumes.
路加講義 Commentary on Luke, 6 volumes.
玩索聖史 Old Testament Meditations, 3 volumes.
性海澜源 Chinese Theories of Human Nature, 1 volume.

In October, 1892, Pastor P. Kranz came out to take over the work begun by Dr. Faber amongst the Germans in Shanghai, and to prepare himself also for mission work. Desiring to devote himself wholly to Chinese studies he was relieved from the German work by Pastor Lic. theol. Hackmann in April, 1894.

PASTOR KRANZ.

CANADIAN PRESBYTERIAN MISSION.

Formosa.

Dr. Mackay began his work in connection with the Canadian Presbytetian Mission in Formosa in 1871. The island of Formosa is about 250 miles long and about 70 or 80 broad. There are two nationalities on the island—the Chinese or Mongolian on the west side, and the savages or Malayan in the centre and on the eastern side. About 4,000 of the Malayan population in the Kap-tsu-lan Plain are civilized, and about 100,000 are savages.

Dr. Mackay began his work in Tamsui. One young man was soon converted, and shortly after another. These young men became his first students and travelled about with him, helping him with his evangelistic work while being further instructed by him. Once a month he made a tour down the west side of the island, and often they had to sleep in dark and damp places. They forded rivers, feeling their way with bamboo sticks. Once they slept in an ox-stall; one of their number on that occasion had been the owner of rich tea-farms, and had lost all for Christ's sake!

On one occasion a delegate from a village where they had formerly preached met them with a paper signed by 70 people, inviting them to remain in their place and teach. A chapel erected there was overturned by an earthquake, which caused the superstitious heathen to seek to drive Dr. Mackay away. But in spite of threats he remained, and though he gave his students liberty to save their lives all of them remained loyally by him. These same opponents afterwards became his fast friends, while many of them entered the Church. All of them were much ashamed of their disgraceful treatment of Dr. Mackay and the first converts.

The same thing occurred in several places. First there was strong opposition through ignorance; Dr. Mackay remaining firm, and by his life and deeds of kindness (extracting teeth and dispensing medicine) changed his opponents first into friends and then won many of them to confess Christ as their Saviour. In one place where at first the headmen stirred up a mob of 4,000 to oppose and kill him there was such a change before he left last year to go home on furlough that thousands gathered to do him honour on the very spot where the threatening mob stood years before. They formed a grand procession with eight bands of Chinese music, also banners and umbrellas of state such as they would carry before the Governor. They carried him in procession in a large sedan chair lined with silk. On arriving at the wharf they first cheered in foreign style, then all the Christians present joined in singing:——

I'm not ashamed to own my Lord.
Nor to defend His cause,
Maintain the glory of His cross,
And honour all His laws, &c., &c.

At another place where one of his native students had been preaching for some time Dr. Mackay on the earnest invitation of the student went himself. He had not been many days there when the inhabitants made a bonfire of all their gods!

During the French invasion the Christians, particularly Dr. Mackay and his students, were often in great danger, and after the invasion the natives showed great resentment against those following the foreign religion, pulling down Churches and persecuting the converts terribly. The Chinese and other converts showed great fidelity through it all.

His first convert was his chief helper all these 22 years. Together they have established 20 Churches with a trained native minister in each. Some of the converts are Chinese with high degrees. He also gained the friendship of many mandarins. In the north of the island he built a college (called Oxford), where pastors, evangelists and teachers were trained, also a girl's school and a hospital.

Dr. Mackay's stations are chiefly grouped round about Tamsui on the north-west and on the north-east coast; this second group, very numerous, being mostly planted among the aborigines. Dr. Mackay reports for 1892 79 adult baptisms and a total full membership of 1,751. There are two ordained native pastors (superintendents?) and 56 preachers, besides 22 students in the doctor's peripatetic college, many of whom frequently preach. The native Christians gave about 2,000 dollars in 1892 toward the support of their own Churches. The hospital has been largely blessed; during the year 11,000 patients were prescribed for.

Whole villages have been civilized and Christianized; the men going out to fish and the women in their homes singing hymns of praise as they go about their daily tasks.

The high appreciation in which Dr. Mackay is held was shown by the way in which the people honoured him on his departure for Canada. A Chinese convert writes describing some of the farewell scenes:—

"All through Kap-tsu-lan district whole villages came out to meet him and escorted him when he left, entreating him to return soon. On this trip it was not merely *converts* who came; throughout all North Formosa the heathen joined with converts to honour Pastor Mackay and wish him a safe journey. Men and women, old and young, wept much. They could scarcely bear to let him go even for

a while, because he has been in and out among Chinese now for 21 years, and everyone loves him.

"Throughout Tamsui district it was the same. Everywhere crowds and music and gunpowder, but in Bang-kah city the greatest crowd of all. There in the procession were three mandarins, fifty headmen, twenty sedan chairs, six horses and many people with drums and gongs and fire-crackers. Then they hired the little steamer to take Pastor Mackay to Tamsui, and more than 300 people came down with him.

. . . . . .

"On the 13th there were more than seven hundred of the converts—men, women and children—to see Pastor and Mrs. Mackay off. Chinese had drums and gongs and fire-crackers, foreigners fired guns, and there were bands of music. All the foreigners boarded one steam launch, the mandarins and headmen another, converts—many in tears—took a third, old and young filled little boats, and the whole crowd, as many as the boats would hold, followed the vessel right out to sea as far as they dared go."

I shall close by mentioning what seem the chief features of Dr. Mackay's methods of work.

1. His extracting teeth on such a large scale is one peculiar feature. Often he carried nothing on his tours but his forceps and his Bible! In all during those 22 years he has extracted 39,000 teeth!

2. The self-supporting character of the work. They seem also to pay their native pastors better than in most places; in some instances giving him 17 dollars a month.

3. The feature that distinguishes his work from that of most missionaries is his Peripatetic College; the students accompanying him on his tours, dividing their time between study under his direction and helping him in his preaching and teaching.

4. The definite instruction of the people generally in the geography of other countries of the world is another interesting feature. In every chapel there is a map of the world, and the preacher announces that on certain evenings he will lecture on England, America, France, Germany, as the case may be, till he has gone over all the countries in the world.

5. His confidence in his native helpers. Now he has gone home on furlough he has left the whole work in the charge of his first convert.

Mrs. RICHARD.

North Honan.

In the year 1887 the Presbyterian Church in Canada, which had for many years carried on work in North Formosa, decided to extend its operations to the mainland of China. This new departure was the outcome of a revival of missionary interest in Canadian colleges, when the students and alumni of Queen's University, Kingston, pledged themselves to support one of their number in the foreign field. Knox College, Toronto, soon followed in the same line, and thus two extra missionaries were placed at the disposal of the foreign missionary committee. The province of Honan was chosen, because it was supposed to be one of the most needy, and during the year 1888 two married gentlemen, two single gentlemen and one young lady were designated for work in that province. In the fall of 1889 three gentlemen with their wives and two single ladies came to re-inforce the little band, and shortly after the Presbytery of Honan was formed. Of the seven male members of the Mission two were supported by colleges, three by single congregations and two by private individuals. It may be remarked that so far the new scheme has worked very well.

Through the kindness of members of the A. B. C. F. M., P'ang-chuang and Lin-ch'ing Chou in Shantung became the temporary bases of operation for our Mission, from which places regular evangelistic tours were made into North Honan.

In touring we adopted the Gospel method and went out **two and two—a medical man and a minister**—each foreigner supported by a native Christian of some experience. The plan adopted was to rent two rooms in an inn, one for dispensing and the other for preaching, and to remain ten or twelve days before moving on to another place.

In October, 1890, Ch'u-wang in **Chang-te** prefecture, and soon after Hsin-chên in **Wei-hui** prefecture within the province of Honan, were opened as stations, and the whole staff moved in to occupy them.

1. *Mission Work among the Masses.*

At each station there is a room, which is used for a street chapel, and day by day the Gospel has been preached to large numbers. Besides this regular tours have been made in different directions, and as many of the important towns visited as possible.

During the spring and autumn all the principal **fairs** in the district are faithfully attended, and thus great numbers of people have an opportunity to hear a little of the Gospel. Quite a few who have heard in this way have come to the station afterwards to enquire more fully.

2. *Mission Work among the Sick.*

From the first the medical and evangelistic work have been carried on hand in hand, and we are pleased to state that quite a number of those who have taken any real interest in the Gospel have been influenced by the blessing of God on the medical work in the hospital and dispensaries.

3. *Mission Work by Christian Literature.*

This valuable agency in Mission work has been made use of to a large extent by our mission, and during the last five years several thousand portions of Scripture and Christian tracts, etc., have been disposed of; in most cases at the catalogue price. We have also had the supervision of a couple of the British and Foreign Bible Society colporteurs who, besides selling a goodly number of Scriptures have, under careful supervision and direction, been able to do much evangelistic work in the villages and towns visited.

Our list of converts is still very small, but our motto all along has been, "Go slowly." It is a difficult matter to persevere in sifting and testing and rejecting, but then it is not the numbers but the quality we want. In looking back we can truly say, 'Hitherto the Lord hath helped us,' and although our foes are many and our difficulties great we are not discouraged, but we press on, hopeful for the future; because we know Jehovah-God is on our side, and His cause *must* prevail.

J. FRAZER SMITH.

Statistics of the Canadian Presbyterian Mission in Honan Province.

Ordained Agents, Foreign	9
Native Preachers	3
„ Writers or Personal Teachers	4
„ Assistants	4
Female Evangelist, Foreign	1
Bible Woman, Native	1
Communicants in 1893, Male	6
„ „ „ Female	3
Adults baptised in 1893	3
Inquirers in 1893	25
Sunday Schools	2
„ „ Pupils	17
„ „ Teachers	2

Medical Statistics of the Canadian Presbyterian Mission in Honan Province.

Medical men, Foreign	2
Qualified Chinese Assistant	1
Medical Lady, Foreign	1
Qualified Chinese Assistant	1
Medical Students, Male	3
Hospitals	2
Patients in Hospital during 1893	334
„ seen at their Homes during 1893 ...	27
Dispensaries	2
Distinct Patients seen in Dispensary during 1893	4,245
Visits paid by Patients to Dispensary during 1893	5,949
Opium Smokers admitted during 1893	118
Those who did not relapse within a year ...	12
Total Medical Expenses in $ (not including Missionary's Salary) during 1893	$375
Total Sum in Mexican Dollars contributed by the Chinese (not by Foreign Residents)	$4
Total Sum of Fees received from Natives during 1893	$115

[CANADIAN METHODIST MISSION.

Sze-chuen.

THE pioneers of this Mission arrived in China in Nov., 1891, under the leadership of the Rev. V. C. Hart, D.D., who was formerly the pioneer of the Methodist Episcopal Mission (North) in Mid-China. He had with him Dr. Kilborn, Mr. Hartwell and their wives, also Dr. Stevenson and Miss Brown, but did not proceed immediately inland, as the anti-foreign riots up the Yangtsz valley had not subsided. In 1892 they went inland to Sze-chuen and settled in Chêng-tu (Chen-tu), the provincial capital.

In 1893 they were re-inforced by Miss R. Gifford, M.D., and Miss Brackbill, and later on in the same year by Rev. J. Endicott and his wife and by Dr. H. Mather Hare.

The Mission is too young to report much progress further than that they have with the characteristic conciliatory policy of Dr. Hart settled down in peace and have commenced their work with the goodwill of both officials and people.

Educational Statistics of the Canadian Methodist Mission.

PRIMARY OR DAY-SCHOOLS...	4
Day Scholars	100
Foreign Teachers	2
Chinese „	4

Medical Statistics of the Canadian Methodist Mission.

Medical men, Foreign	2
Medical Students, Male	2
Hospital	1
Dispensary	1
Distinct Patients seen in Dispensary during 1893	700
Opium Refuge	1

THE SWEDISH CONGREGATIONAL MISSIONARY SOCIETY.

Wu-chang Fu, Central China.

THE Mission is called the Swedish Missionary Society, but in England and America it is known by the more correct name—The Congregational Church of Sweden. It was formed in 1877, and has now a membership of 150,000 and an income of over 200,000 crowns per annum. The number of missionaries in its employ is at present sixty-six, including missionaries' wives scattered in Africa on the Congo, in North Africa among the Jews, in Armenia, Persia, Eastern Turkestan and China. Its missionaries have to go through a four years' course of training at the Society's own theological college in Stockholm, and must have been a pastor or assistant pastor of a Church at home for at least one year before they are sent out on the mission field. The Swedish Missionary Society is the only Swedish Society that has taken up independent work in China; the others are either connected with the C. I. M. or with the Alliance Mission. It was on November 13th, 1890, that the first missionary band arrived, consisting of Revs. Joh. Sköld and wife, K. W. Engdahl and Otto Fr. Wickholm. By that time the Rev. F. E. Lundt accepted an invitation to join the Swedish Missionary Society (having for the two previous years worked in connection with the C. I. M.), and at his advice the Mission established its head-quarters in Wuchang (1890). The 13th of November, 1891, they were re-inforced by four more missionaries, namely Revs. K. F. Lindström, A. D. Johansson, A. P. Tjeuström and Miss Kristina Swensson; and on the 12th of May, 1893, by six more—Revs. S. M. Fredén, A. Fernström, E. B. Rydén and Misses Klara Anderson, Augusta Ericson and Hilma Börjeson.

During the last three years a good deal of pioneering and itinerary missionary work has been carried on in the Hupeh province. The district of Ma-ch'eng to the north-east of Hankow was frequently visited by members of the Mission until they finally succeeded in effecting a settlement in May, 1893, in the town of Sung-pu. This, however, did not last long, as on the 1st of July, the same year, two of their number—Otto Fr. Wickholm and A. D. Johansson—were murdered in this place, at the instigation as is generally believed, of a certain ex-red-button mandarin called Li Kia-chung. Since then they have not been able to re-establish themselves there.

In Wu-chang the work has been carried on by daily preaching in the street chapel and twice every Sunday at our Sunday chapel, which has also been open to outsiders. Our work has chiefly been **evangelical**. At present we have **nine communicants** or Church members and about the same number of inquirers, **two day-schools** for boys with fifty-nine pupils and one **girls' school** with twenty-three, making a total of eighty-two members. They are chiefly being taught to read Chinese and Christian books, singing, geography and a little of foreign arithmetic. These schools have been the means of drawing several of the older members from the homes of the pupils to our Sunday services.

Some **colportage** work has also been done on the street, both by natives and foreigners, and sometimes it has proved helpful in getting fresh people into our chapels.

Once a week a **special meeting for women** is held, at which some of our ladies preside. They generally commence with private conversation and tea and Chinese cakes and finish with a Gospel sermon by either the native evangelist or by some of their missionary gentlemen. After the meeting is over the women are invited to the sitting-room, where it is ascertained how much of the sermon was understood. In some cases these after-meetings have been the means of their becoming interested in the doctrine.

The number of missionaries in **Wu-chang** is as follows :—K. F. Lindström, Joh. Sköld, F. E. Lundt, S. M. Fredén, E. B. Rydén, Mrs. Eva Sköld, Misses Augusta Ericson, Hilma Börjeson and one native evangelist.

In February, 1894, the Mission started work at **Ichang**. The missionaries have been and are still mostly engaged in preparing suitable buildings. Since the month of June they have carried on work in a **street chapel**, and are about to open a **day-school** At present the workers there are :—K. W. Engdahl, A. Fernström and Mrs. K. Fernström, with one native helper.

The Society holds property in Wu-chang valued Tls. 5,000.

COMMUNICATED.

SWEDISH AMERICAN MISSION.

THE Swedish American Mission, covenant of America, began work in China in 1890, in the autumn of which year Rev. and Mrs. K. P. Wallèn and Rev. P. Matson arrived in Shanghai. After studying the language a few months in the C. I. M. training home at Gan-king the missionaries proceeded to Wu-chang; there residing for some time with their brethren sent out by the sister society in Sweden. During the summer of 1891 and the following winter they did some itinerary work with a view to find an opening somewhere in Hupeh. Thus we were led to open a station in **Fan-cheng** in the summer of 1892. Our work since then, aside from the study of the language and rebuilding of houses on the rented premises, has consisted in **street preaching, book selling, private dealing with visitors, preaching in the chapel,** conducting **prayer meetings** and, to some extent, giving aid in **opium** cases and other easy medical cases. The number of workers was increased to five in the spring of 1893, when Rev. J. Sjögvist arrived from America, and Miss Swensson, of the Swedish Missionary Society, was married to Rev. P. Matson.

As to visible results, may be mentioned—one baptized, two inquirers and two others on trial, who were baptized formerly. We have a chapel and one native assistant. Our great problem has been, and still is, how to secure one or two good evangelists. We hope very soon to open a boys' school and also to get an entrance into the neighboring city, **Siang-yang-fu.**

P. MATSON.

INTERNATIONAL MISSIONARY ALLIANCE.

No Reports have come from this Mission, but we may mention that it was originated in the work of Rev. A. B. Simpson, of New York; but whilst he is an exponent of the doctrine of faith-healing the Society is in no way limited to believers in that particular view.

About eight or nine years ago the Society began sending missionaries into different parts of the world. In 1888 the first arrival, Miss M. Funk, came to China, and now there are fully forty Scandinavians at work in the north, and about the same number of missionaries in Central China, and about fifteen in Canton province.

The organization is undenominational.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The year 1804, which gave birth to this Society, was also the one in which a large portion of the Chinese New Testament was discovered in manuscript in the British Museum.

Early in the history of the Society the printing of the New Testament in Chinese was urged on its attention, but it was found that to print an edition of 1,000 copies would cost about two guineas each, and therefore the work was for a time declined.

This Society assisted the Baptist missionaries at Serampore, India, to publish their version of the New Testament in Chinese in the years 1805 to 1810.

In 1812 to 1814 Rev. A. Morrison, as he was then called, brought out his version of the New Testament, and 2,000 copies were printed.

Dr. Milne was the first to make any considerable effort in circulating the Scriptures, which he did among the Chinese settlers in Batavia, Java, Malacca and Penang. At the time of the Tai-ping rebellion (1850) the Society received funds more than sufficient to print and circulate a million New Testaments, the cost of printing the New Testament at that time being reduced to between 3½d. and 4d. The whole Bible, in what was called the Delegates' Version, was finished in 1852, and the first installment of 10,000 copies printed in 1855 at a cost of 1/6 per copy.

From 1836 to 1839 the Society's agent in China was Mr. Lay, when the agency was discontinued till 1864.

From 1864 to 1877 Mr. Wylie became agent, and commenced selling the Scriptures to the Chinese at a low price, as by far the larger proportion of the Scriptures circulated are in portions or sections, principally the Gospels and the Acts of the Apostles. The Society's agent in Shanghai, since Mr. Wylie's death, has been Mr. S. Dyer. The Scriptures issued from the press include Wên-li Bible and Easy Wên-li Testament and Northern Mandarin Bible and also Bible portions in the colloquial dialects of Shanghai, Foochow, Canton, Hakka, Ningpo, Wenchow, Taichow, Amoy, Swatow, Hainan. There are sold, too, Scriptures in other languages as Tibetan, Mongolian, Arabic, English, etc.

There have been received at the Shanghai Depôt for ten years, ending December, 1893, 1,963,959 or nearly two millions of Scriptures and portions, the large proportion of these having been printed by the Presbyterian Mission Press; besides these, 144,366 books in Easy Wên-li have been received from the National Bible Society of Scotland. There have also been a large number of books of the Society printed which have not come to the Shanghai Depôt. The annual average circulation of Scriptures is over 220,000 books.

THE AMERICAN BIBLE SOCIETY.

In 1822 this Society began its operations in China by circulating 500 copies of the New Testament and some books of the Old Testament.

In 1823, 1,000 copies of the New Testament were put in circulation, mostly outside of China proper.

The versions in use were what was known as Marshman's translation, issued from the Serampore press in India in 1820, and the version prepared by Messrs. Morrison and Milne in 1822.

Not much was done in the way of further distribution till 1833, when an evangelist named Leang A-fa, a Chinaman, was employed to distribute Scriptures among the students at Canton.

In 1834 the Society appropriated $3,000 to the distribution of Chinese Scriptures in China, mostly by Mr. Leang A-fa, but also by Dr. Medhurst in Fuhkien.

In 1835 Drs. Medhurst, Gutzlaff and Bridgman produced a new version of the New Testament, and several years later the Old Testament. This was the stepping stone to the version known as the Delegates' Version, which appeared between 1847 and 1853. The Bridgman and Culbertson version followed in 1862; a revision of the New Testament was published by Dr. Goddard in 1853, and in 1854 the New Testament was translated into Southern Mandarin by Drs. Medhurst and Stronach.

The American Bible Society responded most liberally in supplying the means for producing all these versions.

In the years 1833 to 1853 the Society expended $101,351.65 in preparing, printing and circulating the Scriptures in China; by far the greater part of this sum was used in translation and revision work. Up to 1862 this Society had published about 129,464 vols. and circulated 116,500 portions of the Scriptures.

In 1867 an important change in the work of the Society was begun; the Scriptures being from that time SOLD AND NOT DISTRIBUTED freely as formerly. In 1869 there were 216,485 Scriptures and portions sold, but in 1870, owing to the Tientsin massacre, the distribution fell off to 37,243 vols., and it was not till 1884 that the circulation again reached the figures of 1869.

In 1874 this Society brought out the **first version** of the **Mandarin Bible**; prior to that time all the versions of the Old Testament had been in the classical language.

The year 1875 marks a period of forty years of the Society's labours. Up to that time the Scriptures of the American Bible

Society had been gratuitously circulated by the missionaries, with the exception of a small amount paid to native colporteurs.

Up to this year, and including it, the Society circulated 1,224,145 Scriptures and portions at a total cost of $218,500.15.

In 1875 Rev. L. H. Gulick, M.D., was appointed agent for China and Japan, and arrived in Yokohama on 29th September of that year. He soon inaugurated plans for the enlargement and efficiency of the work of the Society. One of these was the **extension of native colporteurs** under missionary supervision, another the **employment of foreign colporteurs.**

In 1884 **eight foreigners** were employed, who directed the operations of forty-eight native colporteurs. These operations gradually increased the sale till in 1887, 252,875 vols. were circulated in that one year.

In 1890 Dr. Gulick retired through failing health, and Rev. L. N. Wheeler, D.D., succeeded him, and during his administration the **second highest circulation** was reached in 1892, when 245,087 vols. were disposed of. Dr. Wheeler died in April, 1893, and was succeeded by Rev. J. R. Hykes, who is now the agent.

In the eighteen years since the China agency was established 11,243 Bibles, 120,416 Testaments, 2,944,313 portions have been circulated, making a grand total of 3,075,972 vols., or a yearly average of 170,887 vols.

The Society had, up to the end of 1893, circulated a total of 4,368,752 vols. at an expense for all purposes of $350,219.47.

It has assisted in producing seventeen different versions of the Scriptures in Chinese, besides a number of revisions of the sacred text. The catalogue for 1893 contains a list of 396 different vols. of Chinese Scriptures in their different dialects. The Society permits the circulation of tracts and other undenominational Christian literature by their colporteurs, and the Board of Management has approved of annotated Scriptures as soon as they can be prepared.

At the present time (1894) there are four foreign colporteurs and sixty-four natives employed in distribution, and further twelve missionaries superintend native colporteurs for the Society.

The total expenditure of the China Agency of the American Bible Society for 1894 was Mexican $42,610.52.

The publications for the same period were:—

	Bibles.	Testaments.	Portions.	Total.
	5,575	8,225	453,200	467,000
The issues were:—	4,116	18,543	372,078	394,737
The circulation:—	1,987	14,858	288,870	305,715

THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

THIS Society was founded in 1860 by a union of a number of independent Bible societies belonging to various societies in Scotland. Shortly after this union Rev. Alexander Williamson was appointed agent in China, and he established himself in Chefoo in 1863 and travelled extensively in North-China, Manchuria and Mongolia in the interests of the Society.

Dr. Williamson's connection with the Society terminated with his death in 1890.

In 1871 Rev. W. H. Murray, whose name has been widely circulated in connection with his work amongst the blind, established himself in Peking, where he still continues to carry on his work.

In 1877 Mr. John Archibald settled in Hankow, which has become the centre of the work of the Society in China.

At present (1894) there are nine Europeans with about 100 native colporteurs at work for the Society.

The total number of books put in circulation since the commencement of the Society has been 2,669,001, consisting of 2,582,650 portions of Scriptures and 86,351 Bibles and Testaments.

The average circulation for the past five years has been upwards of a quarter of a million Bibles, Testaments and portions, besides an equal quantity of other Christian books and tracts.

Dr. Alexander Williamson did a considerable work in providing suitable Christian literature, which this Society owing to its constitution was able to circulate along with the Scriptures. An annotated edition of the Gospels has been published, and it is at present under consideration to authorize an introduction suitable for heathen readers to be bound up with their books.

In October, 1885, a complete **Testament in Easy Wen-li**, by Dr. Griffith John, was issued by this Society, and this was followed shortly afterwards by the Psalms and Proverbs in the same style and by an edition of the Testament in Mandarin Colloquial.

These have all been carefully revised and re-revised, and are now in circulation in all parts of China; ninety-five per cent of this Society's circulation consists of these versions. This Society also does all its own printing in a large establishment under the control of Mr. Archibald in Hankow, and has always endeavoured in its publications to improve the appearance of the books and cheapen their cost.

Below we give their Introduction for heathen readers, kindly sent us by Mr. Archibald :—

INTRODUCTION AUTHORISED TO BE BOUND UP WITH THE SCRIPTURE PORTIONS ISSUED BY THE NATIONAL BIBLE SOCIETY.

The book called "Holy Scripture," of which this Gospel is a part, reveals to men the one God, by whom all things in Heaven and Earth were made, and who alone is to be worshipped. This revelation was given during the course of several centuries, and was written by different men, whom God filled with His Spirit for that purpose. All the writings, therefore, have the authority of God; and the truth they convey regarding God and His love to man, and man's duty to Him, ought to be received with trustful, thankful and obedient hearts.

"Holy Scripture" is divided into the Old Testament and the New Testament. In the times of the Old Testament God spake through holy men who were called prophets, and whose words pointed forward to the coming of a great teacher and Saviour. The New Testament begins with the coming of this promised Person, Jesus Christ, the Son of God, who came from the bosom of the Father to give a full and perfect knowledge of the gracious character of God, and to show clearly to men the road to happiness and eternal life. The first four books of the New Testament are called the Gospels, and were written by Matthew, Mark, Luke and John. They record the birth of Jesus into the world, His preaching and wonderful works, His death on the cross, His resurrection on the third day from the grave and His ascension to the throne of God. They explain that as all men have sinned against God, and exposed themselves to death, Jesus in His wonderful love became a sacrifice, that He might bear and take away the sin of the world, and that now every one who trusts in Him as the Saviour from sin, receives a full forgiveness, the gift of a holy nature and eternal blessedness beyond the grave.

The date of the birth of Jesus was in Chinese chronology the first year of P'ing-ti; reign Yuan-shi, of the Han Dynasty. Since then the servants of Jesus have gone through all the world in obedience to their Master's command, to tell the glad tidings of His salvation; and "Holy Scripture" has been translated into more than 300 languages. It is now offered in their own tongue to the people of the great empire of China in the assurance that it is the message of God for them as for all mankind, and that everyone who welcomes the message will be lifted into a new world of truth and love and joy and made a partaker of everlasting life.

TRACT SOCIETIES.

GENERAL REMARKS.

In the early days of Protestant missions in China the Religious Tract Societies of London and of New York were in the habit of making grants to individual missionaries, then to certain centres, such as the first five open ports of China.

In 1867 Mr. Wylie, agent of the B. and F. Bible Society in China, published his Memorials of Protestant Missionaries to the Chinese, giving a list of their publications. This is an invaluable book of reference. Pp. 331.

But after other ports were opened on the coast up to Chefoo, Tientsin and Newchwang, as well as up the Yang-tsz-kiang as far as Hankow, and after the Margary Proclamation was posted throughout the empire, and the missionaries had come to occupy the ports and to travel and live far in the interior, a far wider scope for the circulation of Christian literature was opened up. In 1876 the Central China Religious Tract Society was formed.

In 1878 Dr. Farnham founded the Chinese Religious Tract Society in Shanghai. Meanwhile Messrs. Hill and Richard, who had been engaged in the relief of the great famine of 1877-8-9, urged the Religious Tract Society of London for the extension of its operations, as the Chinese were then in a specially receptive state of mind. The result was that the Religious Tract Society asked its Indian agent, Dr. Murdoch, to come and visit China and report.

In 1882 Dr. Murdoch published his **Report on Christian Literature in China** in 68 pages. It was the best thing published on the subject since Mr. Wylie's **Memorials**. It is a mine of information on the practical work of publication and circulation. In his Report he suggested the formation of four societies, viz., North-China, East-China, Mid-China and South-China. The result was the organization of the **North China Tract Society** in 1882 and the re-organization of the old Tract Society in Shanghai into the **East China Tract Society** in 1885.

Sales of Publications.

In the early days of Protestant missions in China Christian books and tracts were given away *gratis*, as is commonly the case by many devout persons of some of the native religions. Obviously the only limitation to such a circulation is not quality but the income of the Society.

Later on the idea gained ground that the Scriptures and Tracts should be sold to prevent their being used as waste paper, with the result that now these publications are sold by eight societies at prices varying from 50 to 75 per cent less than cost price. But they still make frequent free grants for special purposes. Of the Tract Societies the S. D. K. Society alone endeavours to sell at cost price, only making free grants for special purposes. This necessitates the production of a higher quality of books than when books are sold under cost price.

Incomes.

The incomes of the leading Bible and Tract Societies are as follows:—

British and Foreign Bible Society (1894) ..	..$42,000
American Bible Society	
National Bible Society of Scotland	
Society for the Diffusion of Christian and General Knowledge (1894)	5,240
Central China Tract Society, Hankow (1893) ..	3,612
North-China Tract Society, Peking (1893)	2,502
Chinese Religious Tract Society, Shanghai (1894)	1,751
North Fuhkien Tract Society (1893)	642

The following Tract Societies are given in the order of their establishment:—

1. The East China Religious Tract Society.

In the early days of mission work in China this branch of the R. T. S. was formed (about 1844). It consisted of the members of the Church and London Missions in Shanghai.

Tracts were prepared and distributed amongst the patients in the L. M. S. Hospital and at the native Church services held in Shanghai. A good deal was done also in distribution of tracts at heathen temples, at heathen festivals and even far in the interior.

An interview which Mr. (now Dr.) Muirhead had with Lord Elgin on this travel in the interior had much to do with securing means of travel in the interior in the treaty of Tientsin.

In 1885 the old Tract Society of the London Mission and the Church Missionary Society was re-organized under the name of *East China Tract Society.* Some of the most important publications of this Society were Dr. Faber's *Old Testament Meditations* and his great *Commentary on Luke's Gospel.* The *issues* for the year 1894 were:—

Chinese, 23,062 books and sheet tracts 375,860 pages.
Foreign, 101 books of all sorts.
Total *printed* were 21,250 copies, 547,642 pages.

In 1894, however, the *Chinese Religious Tract Society* and the **East China Tract** Society decided to unite into one Tract Society, **and henceforth to** be called the *Chinese Tract Society.*

---

2. The Central China Religious Tract Society.

This Society was formed in 1876. Its head-quarters are Han**kow and Wuch'ang** with branch depôt at Chungking. Presidents— **Rev. Griffith John,** D.D.; Rev. David Hill. Secretary—Rev. Thomas **Bramfit.**

The tracts mostly distributed are those prepared by Dr. Griffith **John, of Hankow.**

Recently a "*Harmony of the Gospels*" has been issued and a **Wên-li *Commentary* on *Matthew's Gospel*** by Dr. John. A ***Hymn and Tune* book is** also in course of preparation.

The total circulation from 1876 to 1893 has been **7,093,316 copies of books,** sheet tracts and calendars, and the value say £10,000, or say **$50,000** gold ; therefore a yearly average of 400,000 costing about £570 per annum. The publications of this Society are sold in the eighteen provinces of China and in all the Chinese dependencies, also in Corea, Siam, Tonquin and Straits Settlements, besides Australia, British Columbia and California.

---

3. The Chinese Religious Tract Society.

In the spring of 1878 a meeting was held in Shanghai, consisting of about fifty persons, and this Society was then formed. That meeting elected Bishop Russell, President; Bishop Schereschewsky, Vice-President; Dr. Farnham, Secretary ; Dr. Edkins, Chairman of Publishing Committee.

On the death of Bishop Russell in 1879 Dr. Happer was elected President, and on his removal to the U. S. in 1890 Dr. Edkins was elected as his successor.

The literature published by this Society also circulates like that of the Society for the Diffusion of Christian and General Knowledge and that of the Central China Tract Society throughout China and the Chinese colonies in Asia, America, and Australasia.

Amongst other literature published are the *Child's Paper* and the *Chinese Illustrated News*. In 1894 "the sales and grants for the year have amounted to 279,428 books and tracts, being about 3,151,990 pages; of these, 32,122 copies were grants." During this year (1894) it received a grant of £100 from the Religious Tract Society of London and £88 from the American Tract Society.

Henceforth this Society and the East China Tract Society are one. The Secretaries of the new united Society, called the *Chinese Tract Society*, are Rev. J. M. W. Farnham, D.D., and Rev. Ernest Box.

---

4. North-China Tract Society.

This Society began operations in 1882. The affairs of the Society are directed by a Board of twenty-four managers, elected by ballot at the annual meeting.

In 1893 the number of tracts issued was 166,331, sold in their three depôts at Tientsin, Tai-yuen and Shansi, while the total in former years was over 250,000. The Society is also doing good work in the preparation of *Sunday School Lessons*, in publishing a religious periodical called the *Hwa Pei Yueh Pao* and distributing tracts to students at the examinations. The R. T. S. of London granted $1,637 and the Tract Society of New York $725 for that year. Chairman, Rev. H. Blodget, D.D.; Vice-Chairman, Rev. G. Owen; Secretaries, Rev. E. Bryant, Rev. M. L. Taft, D.D.

---

5. North Fukkien Religious Tract Society

began operations in 1891. In the first year 13,665 copies of books and tracts were circulated and $899.53 (Mexican) were expended. In 1893, 73,969 books and tracts were circulated at a cost of $642.61. The publications of the Society are sold to members at fixed prices, varying from one-third to two-thirds of the cost. Non-members are charged cost price.

The officers for 1894 are Rev. C. Hartwell, President; Rev. W. Banister, Secretary and Treasurer, and Rev. W. H. Lacy, Depôt Secretary. Amongst other books and tracts circulated are Catechism of Christian Doctrine, by Dr. Baldwin and Mr. Doolittle; Catechism on Astronomy, and Dr. Milne's Tract the Two Friends; also the Five Character Classic, with commentary by Mr. Tiong.

6. The Kiukiang Tract Society.

Mr. Little writing in May, 1894, says: Our Kiukiang Tract Society has just been established. Rev. J. Jackson, as President; Rev. E. S. Little, Secretary and Treasurer. This Society, amongst other publications, issues the "Hwei Pao," a monthly *Church Paper*, now edited by Rev. J. C. Ferguson, also a quarterly *Sunday School Lesson Magazine*.

THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

In 1877 the China Mission Conference appointed a School and Text Book Committee, of which the Rev. Alexander Williamson, LL.D., was Secretary. While on a visit home in 1884 he formed, in connection with the School and Text Book Committee, a *Book and Tract Society* in Glasgow. This Society raised a large sum of money with a view to have a printing and publishing establishment in Shanghai and of greatly extending the work of distribution of Christian literature. Mr. G. McIntosh, now of the Mission Press, Shanghai, came out in connection with Dr. Williamson to superintend that Press. But circumstances made it impossible for these two Societies to work together. Then was started by Dr. Williamson the *Society for the Diffusion of Christian and General Knowledge among the Chinese.* This was in 1887, and the Book and Tract Society of Scotland became the supporter of this new Society.

In the Prospectus issued for the formation of this Society in 1887 we find the following words :—

> *The objects* which this Society has in view and methods of operation are detailed in the Constitution which accompanies this. It may, however, be well to note that our aim summarised is two-fold, namely: (1) to provide books of comparatively high order for the more intelligent classes in China; and (2) books illustrated by chromos for the families. We wish in no way to interfere with the action of any Bible Societies or Tract Societies or the School and Text Book Series Committee or any private enterprise already existing; we seek to follow out a line of work which is distinct and which has hitherto not been attempted on any scale proportionate to its importance.

Unhappily within three years Dr. Williamson died, to the great loss of the Society. For over a year the Society had no regular Secretary; but Dr. Muirhead readily acted *pro tem* with what time he could spare from his many other duties. During this interval the Press was sold, and Mr. McIntosh joined the Mission Press. While at this low ebb the present Secretary, Mr. Richard, was asked to become the Secretary in 1891.

The English Baptist Mission generously granted him permission to devote his whole time to this work while still being supported by them.

In the Report for 1891 the new Secretary outlined the class of persons to be specially reached first by the Society as follows :—

The Chief Civil Mandarins of the rank of Mayor and upwards would be	2,289
The Chief Military Mandarins of the rank of Captain and upwards would be	1,987
The Educational Mandarins of the rank of Inspectors of Countries and upwards	1,760
The Professors of Colleges about	2,000
The leading Expectant Mandarins who reside in each of the provincial capitals and who somewhat resemble our M. P. at home as they are advisers to the provincial government and assist it in various other ways, about	2,000
Five per cent of the Literati	
When examined for the degree of Lit. D. at Peking,	
When examined for the degree of M.A. (Kü-jen) in each of the twenty provinces,	
When examined for the degree of B.A. (Siu-tsai) at the 253 prefectures and sub-prefectures,	
The above three classes combined (are variously estimated from half a million to a million) say 600,000	30,000
Ten per cent of the ladies and children of the selected families of Mandarins and Literati	4,000
In round numbers	44,000

During 1891 and 1892 there were very serious riots in China, when two Englishmen and two Swedes were brutally murdered, and the Chinese authorities seemed to be encouraging the riots. On this account in November, 1892, the Society issued a general appeal, signed by twenty-nine of the leading missionaries, English and American, in China, both Episcopalian and Non-conformist. From it we make the following extracts :—

APPEAL FOR CHRISTIAN WORK AMONG THE HIGHER CLASSES IN CHINA.

The genius of the Chinese people is pre-eminently to listen to their rulers, who are expected to take paternal interest in everything that pertains to their welfare. If the rulers oppose Christianity suspicions abound on every side; if they approve then all classes are stimulated to friendship and enquiry.

One immense hindrance to missionary work in China is the hostile attitude of the Mandarins, the gentry and the educated classes. For millenniums the Chinese have been taught to consider themselves vastly superior to every nation under the sun, and, as their educational curriculum to this day is still unchanged, there is springing up annually a fresh crop of scholars in absolute ignorance of the outside world, and with the same intense pride and prejudice as of old. For centuries, too, the Chinese government has systematically opposed all intercourse with foreigners to the utmost of their power, as they regard it full of peril.

. . . . . .

During all this time it was useless for missionaries to approach the higher classes, so they have laboured patiently on among those that *would* hear them—mostly the poor—and we are glad to record 80,000 communicants among these. Had the higher classes been as accessible, enlightened and friendly as they are in Japan and in other mission fields, we might reasonably expect proportionately a far greater number of Christians in China than there is, and we should not have had the riots,

which have so greatly imperilled the mission cause and excited fresh opposition, where it had almost died away.

One great lesson of the riots is, that the reformation of one class in a nation cannot go on peaceably without simultaneous enlightenment of the other classes, otherwise it must inevitably end in persecution, riots or revolution. Therefore something must be done to prevent further collision and disaster besides appealing to force.

. . . . . .

What is specially wanted at this crisis now is a good supply of suitable literature, so as to strengthen the hands of the few reformers who do their best and wish to be friendly. It is not enough to pray for an increase of a thousand missionaries; we must see that the doors are not shut against them by neglecting the enlightenment of those who, in God's Providence, hold the key to the hearts of the masses.

To the above we might add that division of labour always takes place just in proportion to efficiency gained. Thus we have workers in boys' schools, workers in girls' schools, trainers of native evangelists, trainers of Bible women, medical missionaries and agents of Bible Societies, all working at some special department, in order to increase the efficiency of all combined, for we are all members of one body in Christ. The immense advantage of working for the rulers, as well as for the people, can hardly be more clearly illustrated than in the history of Christian missions in Japan. The Samurai or the educated classes there took hold of Christian truth, and if we have not witnessed the attainment of a Christian ideal yet in Japan we certainly have witnessed a remarkable civilization far higher in every way than anything seen there before, and Christian teachers are never molested, because the rulers know that Christianity will do their country good. And the disadvantages of leaving the rulers and scholars in the dark can hardly have a more terrible illustration than in the barbarous massacre at Ku-cheng near Foochow this year (1895).

Although our Society is only seven years old as an independent Society, and although our income is very small, it has already a respectable list of publications. Besides publishing two monthly magazines—the *Review of the Times*, under the editorship of Rev. Young J. Allen, LL.D. and the *Missionary Review*, under the editorship of Rev. E. T. Williams—which are increasing in circulation, our catalogue of publications already extends to 14 pages. The subjects covered are: Jesus Christ in relation to the world, the Christian religion in its relation to the progress of the world, Christian civilization as compared with Chinese civilization, Mackenzie's History of Civilization in the nineteenth century, the History of Christian Missions all over the world. We have also books and pamphlets on astronomy, on geography, on history, on biography of great reformers, who became converts to Christianity

from other religions, also others on agricultural chemistry, electricity, poverty of China and how to remedy it, on British law in China, on joint stock companies, so as to help the poor out of their present poverty and despair. There are others on taxation, religions of the world, political economy, modern education, etc., etc. The object of all is to show to the intelligent Chinaman that Christianity does not come to destroy, as he fears, but to fulfil, and to bring untold material, intellectual and political benefits, as well as the social, moral and spiritual blessings. These it seeks to plant all over the world. This is for the injury of none but for the good of all.

One of our publications has been placed in the hands of every civil mandarin in the empire of the rank of county mayor and upwards. Some other publications of the Society have been put in the hands of the higher mandarins in each province. It is our rule to circulate our publications at the examinations, especially the triennial ones. Thus though our funds are small we reach a very wide area from Canton to Peking and from Shanghai to Szechwen.

Good results follow our work. Many missionaries have written to say that our publications have increased friendly feeling. One Viceroy has sent us a donation of Tls. 1,000. Another Viceroy has sent us a letter for publication as an introduction to one of our books. The China Merchants Co. at Shanghai offer to print a large type edition of one of our books. Young mandarins in Peking and aspiring students from the provinces have repeatedly called upon us to consult about reforms in China, and we have an invitation to visit a distant province to aid in the same work, so we take courage and go on. These things make us believe that if such work as this Society is doing had been carried on early enough and on an adequate scale we should never have to mourn over the present terrible riots in China.

TIMOTHY RICHARD,
Hon. Secretary.

THE EDUCATIONAL ASSOCIATION OF CHINA.

By Rev. John C. Ferguson, *B.A.*, *General Secretary.*

During the General Conference of 1890 held in Shanghai the General Editor of the **School and Text-book Series** Committee, Dr. John Fryer, suggested in his Report that it would be well to appoint a "new committee composed chiefly of practical educationists who could take up the work of the old committee and carry it on towards perfection." This suggestion was made at the close of a report of the committee, which showed that since 1877 an enormous amount of work had been done in the preparation of a large number of valuable school books. **Forty-two separate works**, representing eighty-four volumes, had been issued, and also many valuable charts and teaching appliances had been adopted for Chinese schools. The work of the old committee had been so thoroughly and efficiently prosecuted under the leadership of such men as Dr. Williamson, Dr. Fryer, Dr. Martin, Dr. Mateer, Dr. Allen and Mr. Lechler, that it would have seemed admirable on first thought to have continued them in their duties, but the new suggestion of Dr. Fryer commended itself to the Conference, because these "practical educationists know by experience what the requirements of a school book for use in Chinese schools are." A special committee was appointed to consider the subject, and their report recommended "that the books, maps, blocks and other assets and liabilities of the School and Text-book Series Committee be transferred to the Educational Association of China." Nearly all of the members of this Special Committee had previously met and organized this Association and prepared for it articles of Constitution and By-laws. Our organization will thus be seen to have been made in part for the purpose of taking up the work of the old committee and also to expand and widen it. The approval given to the Association by the General Conference has been a great help in recommending our work to the whole Protestant missionary body of China.

The aims of the Association contemplate the publication of school books suited for the use of mission schools, the improvement of the methods of teaching and the general promotion of educational interests in China. It contemplates the undertaking of no small or easy task. In the midst of an ancient people which has a traditional respect for learning, and has ever lent itself to the furthering of such education as it possessed, the problem is much different from that of

missionaries who are privileged to lay the foundations of education among people lately emerged from rude barbarism. China has an immense literature and a well-organized system of schools, and it is upon these that we must build. New life and scientific methods must be introduced into their present linguistic studies, and in addition a demand must be created for, and supplied by, the more practical pursuits of mathematical and scientific knowledge. This work of reform and adaptation is, in many respects, more difficult than the organization of an educational system from the very foundation, and is still more discouraging from the fact that up to the present time it has been conducted almost wholly by foreign missionaries, as China has yet produced no statesmen or philanthropists who have given serious attention to the subject. The changing conditions which at this writing seem to be about to be forced upon the country will doubtless produce such men who, in the future, will prove to be our helpers and leaders.

The Constitution of the Association provides for triennial meetings, the first of which was held in Shanghai in May, 1893, and was well attended by members from all parts of China. The work which had been accomplished during three years had been very gratifying, and it was seen that the preparation and publication of new books was being steadily advanced. The meeting was an occasion of great interest, and several papers and discussions of permanent value were presented. A Report of this meeting was published, and makes a record very valuable for reference. Recently a Catalogue of all works which have been issued or approved by the Association has been published. From this it will be seen that valuable works in mathematics cover almost the whole field, such as arithmetic, algebra, geometry, conic sections, trigonometry, surveying and navigation, calculus, astronomy, mechanics, etc.; in natural science there are works on general chemistry, quantitative and qualitative analysis, geology, mineralogy, botany, astronomy, physics, zoology, etc., and also text-books, mental and moral science, history, physiology, political economy, international law, etc., etc. This catalogue is planned after the model of recent publishers in the Western market, and is, without doubt, the most complete catalogue ever published in China. From this list of publications it will be seen that there is no reason why a pupil in China cannot be given a general education through the medium of his own language which will be fully the equivalent of a college education in the home lands, and which will fit him for valuable service, both in Church and State. That such an attainment is possible in China is a work of which the workers may be justly proud, and for which all are thankful. We feel sure that no missionary body in any part of the world can point to a larger

or more complete list of books which it has prepared for the people among whom it labors. This great result has been possible and accomplished, because the Association and its predecessor, the committee, have been appointed, supported and helped by all the different missionary societies in China. It is a practical example of the truth that "union is strength" and another forcible illustration of the value of co-operation and harmony.

Nanking, 4th April, 1895.

VERNACULAR SOCIETIES.

As there are various dialects in China, some of them varying very greatly from the mandarin as mentioned in the article on the Dialects of China by Von Möllendorff (which see), there have been various attempts at reaching them by a language different from the book language universal in China. One method was to write these with Romanized alphabet, another was by the introduction and modification of the Chinese character, so as to make it produce the sounds phonetically. Almost all of these so-called colloquial versions in character are on the coast of China from Shanghai to Canton. For versions in the vernacular see Bible Society Reports and Catalogues.

MISSION PRESSES OF CHINA.

[We are indebted for the facts in this section of the Hand-book to Mr. McIntosh's *Mission Press in China* and to Mr. R. Forsyth, Shantung, for the abridgment.—ED.]

London Missionary Society.

The first Mission Press in use for this Society was established at Malacca in 1818 by Drs. Morrison and Milne. It was subsequently transferred to Hongkong. Wooden blocks, characters cut on metal body, and Dyer's punches were all used in printing in early days. Mr. Richard Cole, after leaving the Presbyterian Mission Press at Ningpo in 1847, took charge of the L. M. S. Press in Hongkong. He remained in this capacity till 1852, when Dr. Chalmers took charge with the assistance of a Chinaman, a former school boy of Dr. Morrison's, who had been sent to America to learn printing.

The Press was carried on in this way, superintended successively by Dr. Legge, Mr. Turner and Dr. Eitel, till it was finally sold to a Chinese company in 1879.

Printing operations were likewise carried on for this Mission in *Shanghai.*

Dr. Medhurst, who was a practical printer, had some work of this kind but it was not till 1847, when Mr. Alexander Wylie was sent out for this purpose, that printing was actively proceeded with.

One important work accomplished by this Press was the printing of the then newly-revised New Testament, commonly called the Delegates' Version.

Through the efforts of Rev. John Angell James a million copies were subscribed for to be circulated through the empire at the time of the T'ai-ping rebellion. To print this number several ponderous machines, to be driven by bullocks, were sent to Shanghai at the instance of the British and Foreign Bible Society. Several hundred thousand copies were printed in this way, but the presses were finally returned to England, and the work was done by hand-presses. Mr. Wylie retired from this work and joined the Bible Society, and when the American Presbyterian Mission Press became established in Shanghai (1860) the work of the L. M. S. Printing Press was given up.

The Mission Press of the

American Board of Commissioners of Foreign Missions

was commenced in 1832 in Canton, under the supervision of Dr. Bridgman, who commenced the *Chinese Repository* at the same time.

In 1833 it passed under the control of Dr. (or as he was then called Mr.) S. Wells Williams.

At first wooden blocks were used, and stereotyping was done in the United States. At a later date Mr. Dyer's matrices were introduced, and movable type used.

In 1858 the Press at Canton was destroyed by fire, and in 1868 another Press was erected in Peking with the sum received as an indemnity.

The Press in Peking was under the charge of Mr. P. R. Hunt till his death in 1877. He was succeeded by Mr. W. C. Noble until about the year 1883, when the work was taken over by Dr. Blodget.

In 1894 the total number of pages printed was, 1,702,160. This year (1894) the Press has been taken in charge by Mr. J. L. Mateer, who was formerly superintendent of the American Presbyterian Mission Press, Shanghai.

Statistics of the American Presbyterian Mission Press.

Year.	Place of Establishment.	Superintendent of Press.	Workmen employed.	Presses in use.	Volumes issued.	Pages printed.	Remarks.
1844 (17th June)	Macao ...	Mr. Richard Cole	3	1	39,500	.....	In addition to these volumes printed, an edition of Epistle to Ephesians was issued. Type was cast from set of matrices made by Rev. Samuel Dyer, L. M. S., Singapore. This method of casting type was continued till 1859.
1845	Ningpo ...	do.	.. ..	.....	7,000	.....	These 7,000 volumes were an edition of Dr. Milne's "Village Sermons."
1846	do. ...	do.	.....	.....	.....	635,400	The Press moved to more commodious premises. $1,000 appropriated during the year for printing work. Type sent to Bangkok.
1847	do. ...	Mr. Loomis and Dr. McCartee	.....	.....	52,734	1,819,092	Among other works an elementary book on Geography was published.
1848	do. ...	do.	.....	.....	164,893	.....	Excess of expenditure over receipts, $591.11.
1849	do. ...	Mr. Coulter ...	.....	.....	75,850	1,724,700	Do. do. do. 203.63.
1850	do. ...	do.	5	.....	66,400	3,000,000	Do. do. do. 393.28. Lithographic Press purchased.
1853	do. ...	Rev. R. Q. Way ...	.....	.....	82,000	2,800,000	Meagre details of 1851-2 owing to disturbances connected with T'ai-p'ing rebellion. In 1853 Gospel of Luke was printed in (Ningpo) Romanized Colloquial.
1854	do. ...	do.	8	.....	84,700	4,012,800	The principal work done this year was the printing of the Pentateuch.
1855	do. ...	do.	9	.....	112,018	4,602,018	
1857	do. ...	do.	.....	.....	110,800	5,505,600	

Statistics of the American Presbyterian Mission Press. *(Continued.)*

Year.	Place of Establishment.	Superintendent of Press.	Workmen employed.	Presses in use.	Volumes issued.	Pages printed.	Remarks.
1858	Ningpo ...	Mr. Gamble ...	.....	.....	.....	6,175,460	The increase this year owing to new treaties with China leading to extended itineration and wider circulation of Christian literature. Mr. Gamble is noted for his inventions; the two principal being—The making of matrices for Chinese type by the electrotype process, and the Chinese type case now generally in use. By these inventions "he did a work for the P. M. Press in particular and all Mission Presses in general that has hardly been equalled in the annals of missions or the history of the development of the art of printing."
1859	do. ...	do. ...	.....	.....	.....	7,398,560	
1860	Shanghai..	do. ...	.....	5	.....	11,000,000	The removal of the Press to Shanghai was the occasion of an immediate increase in *English* printing. Matrices were prepared for two new fonts of Chinese type and a small font of Japanese type.
1862	do. ...	do. ...	.....	.....	.....	.....	Press removed to larger premises, expense being paid by two friends of the work.
1863	do. ...	do. ...	.....	.....	.....	14,000,000	New cylinder press added.
1869	do. ...	Rev. J. Wherry ...	.....	.....	.....	.....	Mr. Gamble left China for Japan.
1870	do. ...	Rev. J. Butler and Rev. C. W. Mateer	.....	.....	.....	.....	Rev. J. Wherry left on account of ill-health in his family. Rev. J. Butler in charge temporarily.
1871-5	do. ...	Mr. J. L. Mateer...	.....	.....	.....	.....	Premises now occupied (1895) were secured by the brothers Mateer in 1875.
1876	do. ...	Rev. W. S. Holt...	.....	.....	.....	.....	Mr. J. L. Mateer retired on account of ill-health.
1881	do. ...	Rev. G. F. Fitch & Mr. A. Gordon	.....	.....	.....	.....	Rev. W. S. Holt retired on furlough on account of ill-health. New cylinder press bought.

Statistics of the American Presbyterian Mission Press. *(Continued.)*

Year	Where situate.	Superintendent of Press.	Men employed.	Presses in use.	Volumes issued.	Pages printed.	Remarks.
1882	Shanghai..	Rev. W. S. Holt and Mr. A. Gordon	.....	.....	.....	24,736,550	The greater part of work done was for the British and Foreign and American Bible Societies.
1884	do. ...	Rev. J. M. W. Farnham, D.D., assisted by Rev. J. E. Cardwell, Mr. J. Dalziel	.....	.....	.....	.....	Mr. Holt finally retired through ill-health.
1888	do. ...	Rev. G. F. Fitch ...	.....	.. ..	.....	....	
1890	do. ...	do. and assisted by Mr. G. McIntosh	.....	.....	.....	.....	Mr. McIntosh takes superintendence of the printing department.
1894	do. ...	do. and Mr. J. Williamson	.....	.....	.....	.....	Mr. J. Williamson joined the staff as book-keeper and accountant.
1895	do. ...	do. do.	96	9	.....	40,316,350	The number of pages printed is the average of last five years.

Printing is done in seven different sizes of Chinese type, also in Manchu and Japanese besides a great deal of work in English.

The magazines printed in English include the *Chinese Recorder*, the *Messenger* (monthly) and *St. John's Echo* (bi-monthly,) *Woman's Work in the Far East* (half yearly) and *China Medical Missionary Journal* (quarterly). In Chinese the periodicals printed are: *Review of the Times, Missionary Review, Illustrated News, Child's Paper* (all monthly) and a weekly in Shanghai Colloquial.

Printing is also done in Romanized colloquial dialects for Shantung, Peking, Shanghai, Ningpo, Soochow, Wenchow and Canton.

Type has been sent to Mission Presses in Peking, Ningpo, Foochow and Korea, also to Berlin.

The Bible lately presented to the Empress-Dowager on her 60th birthday by the women of China, was printed at the Press.

Statistics of the Methodist Episcopal Mission Press, Foochow.

Year.	Superintendent.	Works issued.	Remarks.
1861	Rev. Erastus Wentworth, D.D.		
1862	Rev. S. L. Baldwin... ...	New Testament	Special building for printing work also erected in Foochow. Another Hoe hand press secured, and more Chinese type.
1864	do.	November 30th, 1864, first number *Methodist Monthly Record* in Chinese.	
1866	Rev. L. N. Wheeler ...	Dr. Gibson's Reference New Testament. Colloquial New Testament in large type.	Presses were worked 16 hours a day, and ten million pages issued during the year. Larger out-turn this year than for eighteen years after. The annual out-turn varying from one to eight million pages.
1867	do.	*Missionary Recorder*	First number of this magazine published in Jan., 1867. Mr. Wheeler being editor.
1868	do.	*Chinese Recorder and Missionary Journal.* Alphabetic Chinese Dictionary in Foochow dialect.	The *Chinese Recorder* commenced May, 1868, under Rev. S. L. Baldwin, succeeding the *Missionary Recorder*. The alphabetic Chinese Dictionary was begun this year, but not finished for two years later. The joint editors were Rev. R. S. Maclay, D.D., and Rev. C. C. Baldwin.
1869	Rev. R. S. Maclay, D.D. ...	5,000 copies Reference New Testament, by Rev. A. W. Cribb. "Daily Food," by Rev. S. F. Woodin. Astronomy, by Rev. N. Sites.	In this year Rev. L. N. Wheeler left for Peking to open a new mission there, owing to failure in health at Foochow.
1870	do.	Manual of Foochow Dialect, by Rev. C. C. Baldwin, D.D.	
1871	Rev. N. J. Plumb	.....	Mr. Plumb was appointed in this year, and remained in charge for eight years.
1874	do.	*Zion's Herald* in Chinese. Illustrated *Child's Paper* in Colloquial Chinese.	The first number of *Zion's Herald* was issued Nov. 11th, 1874. The name was afterwards changed to the *Fuhkien Church Gazette*, and later to the *Fuhkien Christian Advocate*. The first number of the illustrated *Child's Paper* also appeared in the year.

Statistics of the Methodist Episcopal Mission Press, Foochow. *(Continued.)*

Year.	Superintendent.	Works issued.	Remarks.
1876	Rev. N. J. Plumb	Geography, by Mrs. F. H. Baldwin.	The cuts for the geography were engraved on wood by Chinese.
1878	do.	Reference New Testament, third edition. Hymn and Tune Book, by Rev. and Mrs. F. Ohlinger.	This year the third Hoe press came into use.
1879	Rev. D. W. Chandler and Rev. N. Sites	.....	This year property in stock valued at $6,500, besides the building.
1880	Rev. D. W. Chandler ...	Osgood's Anatomy. Wên-li Bible.	
1882	Rev. N. J. Plumb	.....	Mr. Plumb again appointed, and remained in charge for nine years. The annual out-turn for these nine years was about twelve million pages.
1888	do. ...	.....	Font of matrices bought for $1,500, and type casting commenced. New font of music type procured.
1889	do. ...	Colloquial Hymn and Tune Book.	
1890	do. ...	.....	Another hand press purchased, and foreign binding begun.
1891	Rev. Wm. H. Lacy... ...	Bible in Foochow Colloquial. English Foochow Dictionary, by T. B. Adam, M.D.	Twenty fonts of English type and a small press purchased.
1892	do.	.....	New font of Pica Romanized secured, and work begun. One of the presses and a font of type for Romanized colloquial transferred to Hing-hua for publishing literature in the Hing-hua dialect.
1893	do.	.....	New Liberty job press bought at $500 and one hundred fonts of job type, also machinery for wire stitching, punching, mitering, rule and lead cutter and imperial cutting machine for foreign binding.
1894	do.	.....	Purchase of double royal cylinder press at a cost of $2,000. Work in nine months amounted to 19,397,509 pages, besides work in Hing-hua office. The presses are kept running almost day and night. At present the largest orders come from North China Tract Society and American Bible Society. The Press has been for a long time on a self-supporting basis.

Church Missionary Society Press, Ningpo.

The first press in use by this Mission was brought out in 1869 by Rev. F. F. Gough. Up till 1881 it was kept in Mr. Gough's house and chiefly employed in printing small books and sheets for mission use in Roman character only.

In 1881 Mr. Gough handed over the Press to the college on his return to England, and the work has gradually increased. A second font of Roman type has been added and a font of Chinese type; an "Eagle" press has also been added.

The work done consists mainly of text-books and educational books, etc., in Roman type; the prayer book and systematic theology, etc., in Chinese character.

English Presbyterian Mission Press, Swatow.

Work was commenced in 1880 with a hand press and a font of type sent out as a gift from friends in England. It was set up in the boarding-school, and the school boys taught to use it.

In 1885 a fresh font of Roman type was added, and in 1893 another font was purchased.

The plant of the Press now includes stereotyping apparatus, bookbinding outfit and two printing machines.

The number of printers employed is five, in constant work.

The out-turn for 1893 was 434,000 pages.

The work done is mainly in Romanized character; any work in Chinese is done from stereotypes supplied by the Methodist Episcopal Press, Foochow.

An illustrated "Monthly Church News" is published; the illustrations being supplied by the R. T. S., London.

Revenue is partly acquired by sale of such works as the Swatow Vocabulary, by Rev. W. Duffus, and a Swatow Index to Williams' Dictionary. Barth's Bible Stories and Pilgrim's Progress are also published in Swatow dialect, Romanized.

A Columbian press was brought out in 1881 by Dr. John Ross for the purpose of printing the New Testament in the Korean language, and is now in Moukden, Manchuria.

National Bible Society of Scotland Mission Press, Hankow.

This Press was established in July, 1885, under the name of the Hankow Mission Press.

It was first housed in the London Mission Hospital, situated in the native town adjoining the foreign Concession. In 1891 the Press was greatly enlarged by the addition of nearly the whole of the plant purchased from the *Society for the Diffusion of Christian and General Knowledge*, Shanghai.

The Press was destroyed by fire on January 12th, 1892, and a loss of Tls. 1,500 incurred. It was re-established in the foreign Settlement at a cost of Tls. 10,000.

The Press uses three printing machines and four hand presses.

It possesses eight fonts of Chinese type and a fair outfit of Roman type for English printing.

It has a stereo and electrotyping foundry with five fonts of matrices, two of them of new patterns, in all upwards of 30,000 matrices; it has also a blocking press and foreign binding plant, besides a large stock of stereo and electro plates.

It employs on the average seventy persons, forty in the press and foundries and thirty in the binding departments.

In the nine years of its existence it has issued 2,110,000 Testaments and Scripture portions and 6,000,000 other Christian tracts and books. Among other works may be mentioned translations of the Scriptures in Wên-li and Kuan-hua, by Rev. Griffith John, D.D., the fullest Reference New Testament yet published, and such tracts as the "Gate of Wisdom and Virtue", "Leading the Family in the Right Way," etc.

It is principally employed in printing Scriptures for the National Bible Society of Scotland and the Tracts of the Central China Religious Tract Society.

It has to date been under the charge of Mr. John Archibald, except during his furlough of eighteen months, when it was in the charge of the Rev. J. Wallace Wilson.

S. D. K. Press.

A printing press in connection with the Society for the Diffusion of Christian and General Knowledge among the Chinese was established by Rev. A. Williamson, LL.D., under the superintendence of Mr. G. McIntosh. It was in operation in Shanghai from 1885 to 1890,

when Dr. Williamson died. The work chiefly done was the issue of the monthly magazines called the *Review of the Times* and the *Missionary Review*. Most of the plant was sold to the National Bible Society of Scotland in Hankow. The printing of the Society's publications is now mainly done by the American Presbyterian Mission Press, Shanghai.

The Central China Press, Kiukiang.

This Press was begun by Rev. E. S. Little, of the Methodist Episcopal Mission, Kiukiang, in 1890. A small press was erected in Mr. Little's own study, and the first work done there. Later a building was erected and suitable machinery secured from England to the value of $2,000; this cost, with $200 for paper and ink, was undertaken at Mr. Little's own risk. The missionary committee in New York assumed the cost in 1892, and the whole outfit was handed over to Rev. J. J. Banbury. There is now a large building and a considerable quantity of various kinds of stock in hand and eleven men employed, and millions of pages have been printed.

China Inland Mission Press, Taichow.

Rev. W. D. Rudland, of the C. I. M. at Taichow, employs three workmen, and has printed the New Testament and Psalms in the Romanized Taichow Dialect, besides a number of small books and tracts.

The S. P. G. Mission, Peking, has lately got a Press.

The American Methodist Episcopal Mission, Peking, have also lately started presses in connection with their college there.

There is a press erected in No-doa in the island of Hainan in connection with the American Presbyterian Mission. Last year (1893) 27,000 pages were printed in Hainanese Romanized Colloquial.

PRINTING FROM WOODEN BLOCKS.

Besides the above foreign Presses an immense number of printing is being done throughout the provinces by means of the wooden blocks which the Chinese have been using for very many centuries, and their best work is difficult to be surpassed by even foreign presses.

Summary of Pastoral and Evangelistic Statistics.

No.	Stations where Missionaries reside.	Out-stations.	Society.	Ordained Agents.		Unordained Agents. (Paid.)										The Native Church.								Sunday Schools.			Total Contributions by Native Church, including Evangelistic, Educational and Medical.
						Male.						Female.															
				Foreign.	Native.	For.	Native.					Foreign.		Native.		No. of Organized Churches.	No. of Churches wholly Self-supporting.	No. of Churches partially Self-supporting.	No. of Communicants in 1893.		No. of Adults baptized in 1893.	Total No. of Children baptized in 1893.	No. of Inquirers in 1893.	Native Christian Contributions in 1893.	No. of Schools.	No. of Pupils.	No. of Teachers.	
						Preachers.	Preachers.	School Teachers.	Writers or Per. Teach.	Colporteurs.	Other Assistants.	Evangelists.	Teachers.	Bible Women.	Teachers.				Male.	Female.								
43			,, American.																								
44			Int. Miss. All. ...		11							10															
			Total.....	389	252	294	1157	1146	254	432	95	560	81	326	187	706	137	490	55093		6879	3389	12495	31062.47	475	17176	632	36450.32

The initials used above indicate the following Societies:—

1 London Missionary Society
2 American Board C. F. M.
3 American Baptist, North
4 American Protestant Episcopal
5 American Presbyterian, North
6 American Reformed, Dutch
7 British and Foreign Bible Society
8 Church Missionary Society
9 English Baptist Mission
10 Methodist Episcopal, North
11 Seventh Day Baptist
12 American Baptist, South
13 Basle Mission
14 English Presbyterian Mission
15 Rhenish Mission
16 Methodist Episcopal, South
17 Wesleyan Missionary Society
18 Women's Union Mission
19 Methodist New Connexion
20 Society for Promotion of Female Education
21 Scotch United Presbyterian
22 China Inland Mission
23 American Presbyterian, South
24 United Methodist Free Church
25 National Bible Society of Scotland
26 Irish Presbyterian
27 Canadian Presbyterian
28 Society for the Propagation of the Gospel
29 American Bible Society
30 Established Church of Scotland
31 Berlin Mission
32 General Ev. Protestant Mission
33 Bible Christians
34 Foreign Christian Missionary Society
35 Society for Diffusion Christian & General Knowledge
36 Society of Friends
37 American Scandinavian Congregational
38 Church of England Zenana Mission
39 United Brethren in Christ
40 Independent Workers
41 Canadian Methodist Mission
42 Swedish Congregational
43 Swedish American
44 International Missionary Alliance

* Including Associates. ** Included in C.I.M. † Included in C.M.S. †† Incomplete. ‖ Estimated. ¶ A.B.S. has also 5 foreign colporteurs and 1 unordained foreign agent.

INDEX.

PART I.

	Page.
Agricultural Loss	86
Alabaster, H., Buddhism... ...	17
Alchemy in China	27
Asia, Christian Missions	71
Babi Cult	68
Beal's Works	22, 45
Books, Confucian	1
,, Taoist	25, 29
Buddhism	12-22, 88
,, a Preparation for Christianity	19
,, and Christianity ...	72
,, ,, Taoism	26
,, Excellencies and Defects	15-19
,, Rise and Progress ...	12-14
,, Spread of	61, 71
Canton	46
Carlyle on Islam	33
China, Needs of	83-84
Chinese Characteristics	84
,, Dynasty and Mohammedans	31
Christian Missions...	70-71
Christianity and Buddhism	19-22, 72
,, ,, Confucianism, Similarity ...	2-4
,, ,, Anatagonism ...	4-9
,, ,, Mohammedanism	33
,, ,, Secret Sects ...	45
,, Spread of	65-69
Classics *v.* Books	
Commercial Loss, China's ...	85
Confucianism	1, 88
,, Deficiencies ...	9-11
,, Missionary View of	1
,, Sacred Books of ...	1
,, Spread of	62, 69
,, and Taoism... ...	26
Conversion of West	69
Dialects	46, 52
Dogmas of Islam	35
Draper on Islam	33
Edkins, Dr. E., Buddhism ...	14
,, ,, Dialects	50
,, ,, Syrian Missions	70
,, ,, Taoism	27, 30
Educational Loss, China's ...	64, 87
Ethics in Buddhism	21
Faber, Dr. E., Confucianism ...	1-11
,, ,, Taoism	24-27
Forke, Dr., Lieh-tzu	31
Formosa	47-48-49
Hainan	46, 49, 53
Hakkas	53
Hinduism	58, 71
Hoklos	52
Huc, Abbé	70
Indo-Chinese Group	48
Industrial Loss, China's	86
James, Rev. F.	41
Kuan-hua	56
Kucheng Massacre...	91
Kwang-tung Dialect	52
Languages in China	46
Lao-tzu	26, 27, 29
Lieh-tzu	31
Maclear and Merivale, Drs. ...	69
Mahayana School	72
Malays	49
Mandarin Dialect	56
Manila	47
Maps. See end of Vol.	
Martin, Dr. W. A. P. Alchemy ...	27
,, ,, Buddhism	22
,, ,, Taoism ...	27
Mateer, Dr.	57
Miao-tze	47-49
Min Dialects	54
Miracles, Confucianism	3, 11
Missions	70
Missionary Conference Records ...	42
Mohammedanism	31-35-82-88
,, and Christianity	33
,, its Future ...	39
,, Spread of ...	66
Möllendorff, P. G. von, Languages	46
Mongols	49
Mongol Dynasty and Mohammedans	31
Nature and Taoism	30
Needs of China	83-89
Nestorianism	44
Noyes, Rev. H. V.	31
Peking Gazette	41

	Page.
Persia, Babi Cult	68
Political Loss, China's	85
Pope, Taoist	23
Population	89
,, Dialectic	57
,, Mohammedan ...	32
,, Non-Chinese	49
Reform, Costs in	90
,, China's Need of	84
Religious Liberty	41
,, Loss, China's	88
Religions, Spread of	58
Revolution of Shih Hwang-ti ...	25
Richard, Rev. T., Christian Missions	71
,, Buddhism	12-14-72
,, Reform in China	84
,, Riots	90
,, Secret Sects ...	41
,, Spread of Religions	58
,, Taoism	... 23, 82
Riots	90
Roads, etc.	87
Sayce, A. H.	51
Sects, Secret	41
Shanghai Public Meeting ...	91
Smith, Rev. A.	83
Spread of Christianity ...	58-69-70
Syrian Missions	70
Tao defined	28
Taoism and Buddhism	26
,, Balfour, F. H.	31
Taoism and Confucianism ...	25
,, Dr. Edkins	27
,, Emperor Yung-cheng ...	23
,, Dr. Faber	24
,, Present Position	88
,, as a Religion	26, 44
,, Spread of	64
,, by two Chinese	29
Taoist Classics	25, 29
,, Pope	23
Tao-teh-king	26
Thiersant on Mohammedanism ...	32
Transport, Loss by, China's ...	86
Turks	49
Wahabis Cult	67
Washburn, G., Mohammedanism	33
Williams, Dr. Wells	50
Woodin, Rev. S. F.	50
Wu Dialects...	55
Yung Cheng, Emperor, Taoist Inscription	23

PART. II.

SOCIETIES AND AGENCIES.

American Board—A. B. C. F. M.

Canton 161
Foochow 152
North China (Chihli and Shantung) ... 156
Shansi 161

STATISTICS:—
Fukien 162
North China (Chihli and Shantung) 164
Educational 165
Medical... 166
PRESS, PRINTING 316

American Presbyterian, vide Presbyterian.

Baptist—English.

Ningpo 42
Shantung 42
Shansi 46
Shensi 48

STATISTICS:—
Evangelical 50
Educational and Medical ... 51

Baptist Gospel—American.

Shantung 255

Baptist Missionary Union—American.

Chekiang 171
Swatow (Kwang-tung) ... 167
Szchuen 174
STATISTICS:—
Chekiang 176

Swatow... 175
Szchuen... 177
Educational 178
Medical... 179

Baptist Seventh Day—American.

Shanghai 238
STATISTICS:—
Educational 239

Evangelistic 239
Medical... 240

Baptist, Southern—American.

Canton 241
Shanghai (Kiangsu) 246
Shantung 249

STATISTICS:—
Evangelical 253
Educational 254

Basel Mission.

Kwangtung and Hongkong ... 277

STATISTICS:—
Evangelical 279
Educational 280

Berlin Mission.

Kwangtung ... ... (274) 281
STATISTICS:—
Evangelical 282
Educational 283

Bible Societies.

American B. S. 298
British and Foreign 296
National of Scotland 300

Book and Tract Society 307

Church Missionary Society—C. M. S.

Chekiang 27
Fukien 29
Hongkong and Kwangtung ... 33
Lay Mission 34
Mid-China 27
Shanghai (Kiang-su) 27
Szchuen 34
STATISTICS:—
Southern-China 36
Mid-China 37
Educational 38
Medical... 39
PRESS, PRINTING 322

Church of Scotland.

Ichang 90
STATISTICS 91

China Inland Mission—C. I. M.

General Character 111
Organization 120
Women's Work 119
PROVINCES:—
Anhwui *v.* Gan-hwuy
Chekiang 124
Chihli 146
Gan-hwuy 135
Honan 139
Hunan 140
Hupeh 139
Kansuh 140
Kiangsi 136
Kiangsu 131
Kwangsi 145
Kweichau 144
Shansi 142
Shantung 146
Shensi 141
Sï-chuen *v.* Szchuen
Szchuen... 143
Yünnan... 145
STATISTICS:—
Evangelical 147
Educational 147
Medical... 148
PRESS, PRINTING 324

Diffusion of Christian and General Knowledge Society—(S. D. K.) 307

Educational Association 311

Foreign Christian Mission.

Nanking and Shanghai ... 267
STATISTICS:—
Evangelical 270
Educational 271
Medical... 271

Friends' Foreign Mission.

Szchuen 151

General Evangelical Protestant Mission—German ... (274), 284

International Missionary Alliance 295

London Missionary Society.

Amoy 9
Canton 4
Hankow 15
Hongkong 7
Peking 18
Shanghai 11
Tientsin 18

STATISTICS:—
Chihli 21
Hupeh 23
Kiangsu and Chekiang ... 22
Kwangtung, Fukien and Hong-kong 24
Educational 25
Medical 26
PRESS, PRINTING... 315

Methodist, Canadian.

Szchuen 292

Methodist Episcopal—American.

Foochow 218
Mid-China (Kiangsi and Kiang-su) 221
North-China (Chihli and Shantung) 221
West China (Szchuen) ... 225

STATISTICS:—
Fukien 226
Mid and North-China ... 227
Educational 228
Medical... 230
PRESS, PRINTING ... 320, 324

Methodist Free Church—English.

Ningpo and Wenchow ... 107

STATISTICS:—
Evangelical 109
Educational 110

Methodist Wesleyan, English, vide Wesleyan Mission.

Methodist New Connexion—English.

Tientsin ... ... 104 STATISTICS 106

Methodist Southern—American.

Kiangsu (Shanghai, Soo-chow, etc.) 231
STATISTICS:—
Members 234

Evangelical 235
Educational 236
Medical 237

Missionary Review 309

Presbyterian—American, North.

Canton 187
Medical... 190
Members 193
Hainan 193
Mid-China 194
Peking 201
Shantung 197

STATISTICS:—
Canton 206
Mid-China 207
Peking 204
Shantung 201, 208
Educational 210
Medical... 212
PRESS, PRINTING ... 317-319, 324

Presbyterian—American, South.

Mid-China (Chekiang and Kiangsu) 213

STATISTICS:—
Evangelistic 216
Medical... 217

Presbyterian—Canadian.

Formosa ... ... (62) 286
Honan 289

STATISTICS:—
Evangelical 291
Medical... 291

Presbyterian Dutch Reformed—American.

Amoy 257
STATISTICS:—
Evangelical 261-262

Educational 261
Medical 261

Presbyterian—English.

Amoy 52
Formosa 61
Hakka 59
Pescadores 67
Singapore 69
Swatow 54

STATISTICS:—
Formosa 74
Fukien 75
Hakka 77
Kwangtung 76
Educational 78
Medical 79
PRESS, PRINTING... 322

Presbyterian—Irish.

Manchuria 86

STATISTICS 88

Presbyterian—United Scotch.

Manchuria 80-85

Presses.

American Board 316
Central China, Kiukiang ... 324
C. I. M., Taichow 324
London Mission 315
Methodist Episcopal, Foochow 320

Methodist Episcopal, Peking 324
National Bible Society, Hankow 323
Presbyterian (*American*) Hainan 324

Presbyterian (*American*) Shanghai 317
Presbyterian (*United*) Manchuria 322
Presbyterian (*English*) Swatow 322
S. D. K., Shanghai 323
S. P. G., Peking 324

Protestant Episcopal—American.

Hankow 182
Ichang 182
Shanghai 180
Wuchang 182
STATISTICS:—
Evangelical 184
Educational 185
Medical... 186

Review of the Times 309

Rhenish Mission.

Kwangtung 272
Hongkong 274
STATISTICS:—
Evangelical 275
Educational 276
Medical... 276

School and Text Book Committee 307-311

Swedish American Mission 295

Swedish Congregational Mission.

Central China 293

Society for Diffusion of Christian and General Knowledge, or S. D. K. 307

Society for the Propagation of the Gospel, or S. P. G.

North-China 40
PRESS, PRINTING 324

Tract Societies 302

Central China 304
Chinese R. T. S. 304
East China R. T. S. 303
Kiukiang T. S. 306
North-China T. S. 305
,, Fukien T. S. 305
S. D. K. (Diffusion Society)... 307

Vernacular Societies 314

Wesleyan Mission—English.

Canton 92
Central China 97
Hankow 97
STATISTICS:—
Canton 101
Hupeh 100
,, Medical 102
Educational 103

Woman's Union Mission—American.

Shanghai 263
STATISTICS:—
Educational 266

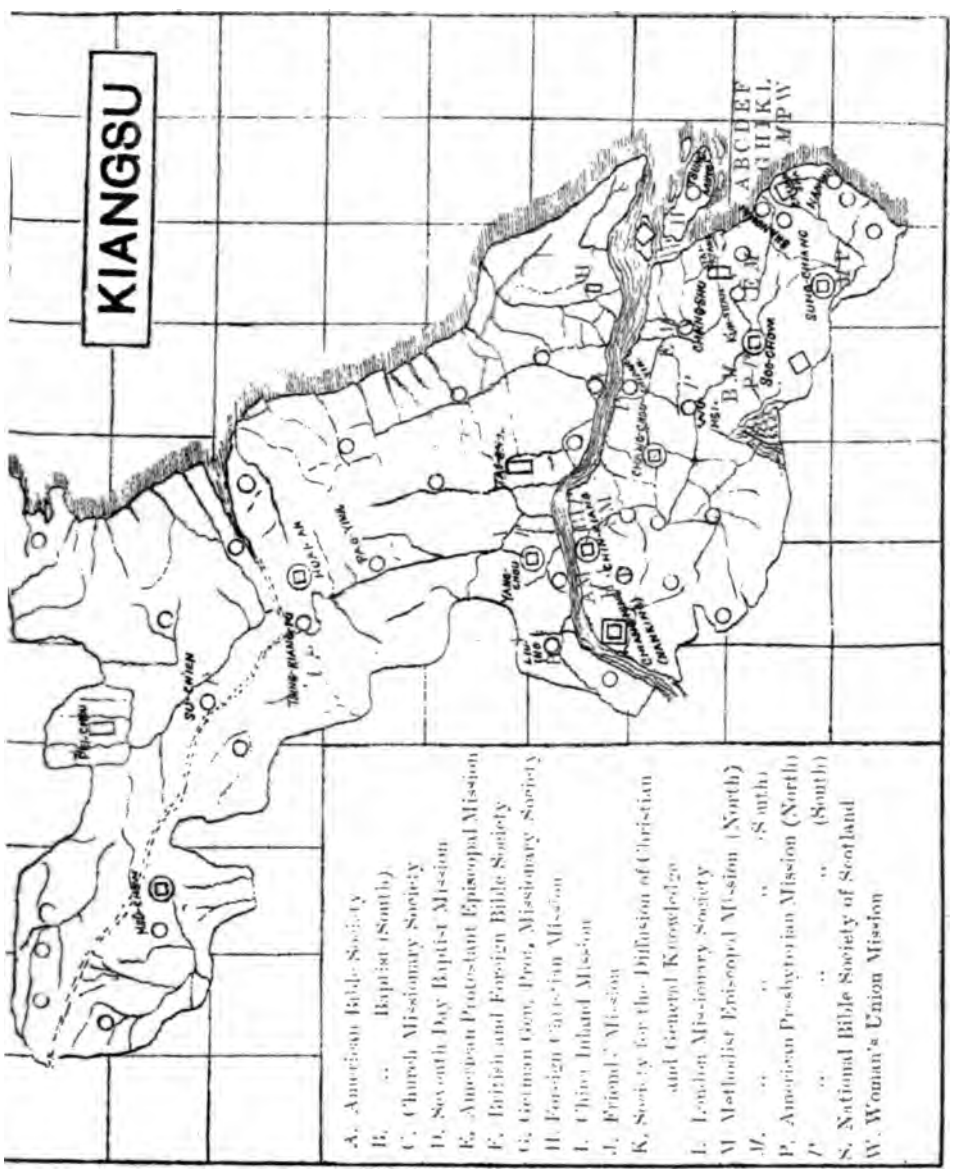
NOTE CONCERNING MAPS.

The inability to find any helper versed in cartography, with the necessary time and topographical knowledge, made it necessary to give up the idea of having elaborate mission maps. It is hoped, however, that the following twelve provincial maps, with the aid of the statistical tables, will indicate how the various missions are located. Except in one or two cases it was impossible to note the out-stations through which the various missions radiate to the regions beyond. The Sketch Reports and Statistical Tables will make up for the meagreness of details and for lack of uniformity.

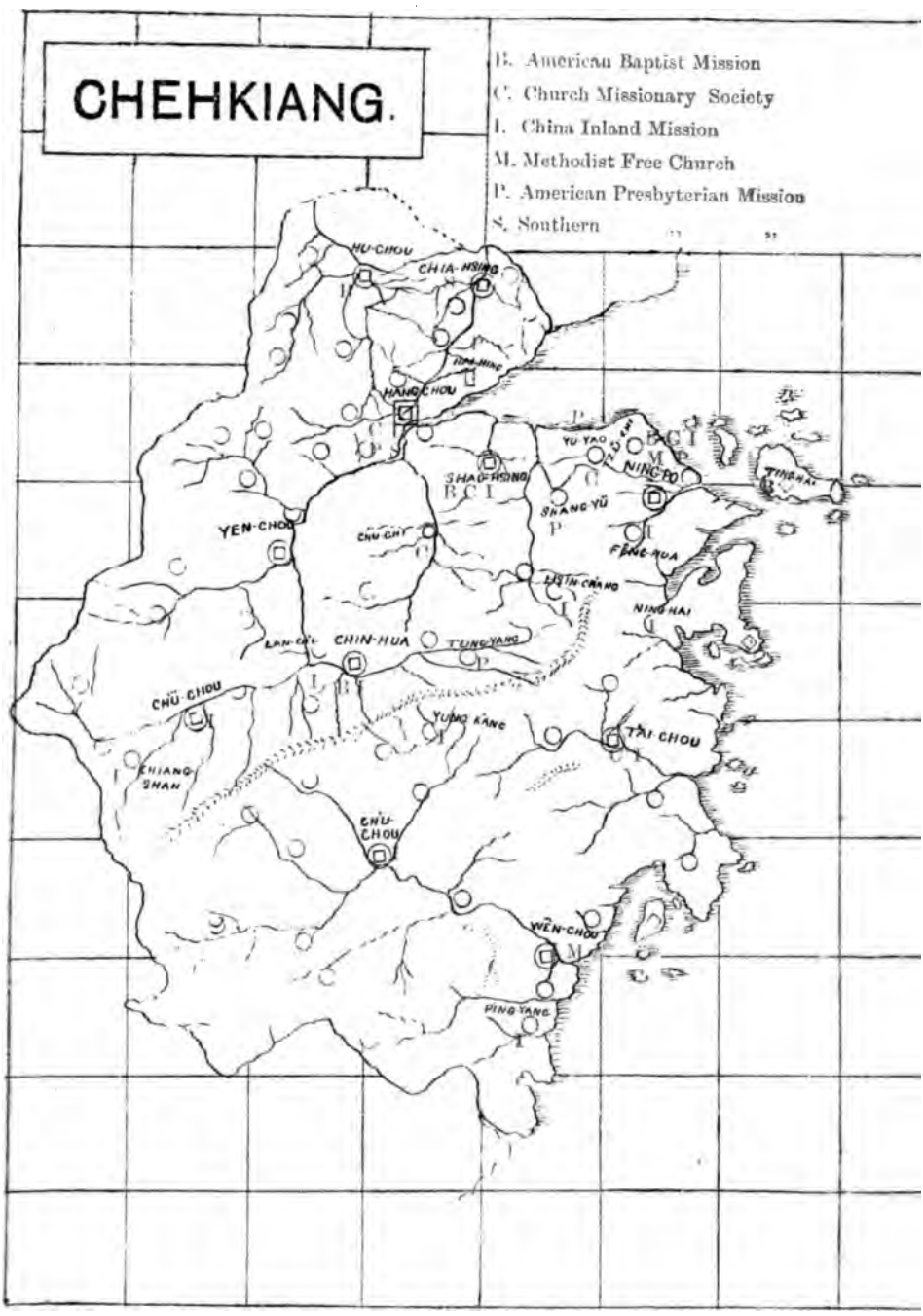
The size of the maps made it inadvisable (excepting in several cases of important centres) to indicate any place smaller than a *hien* (縣). The various cities are indicated as follows: *Capital* ◫, *fu* ⊡, *chow* ▯, *ting* ◇, *hien* ○. The fuller details in the map of Shing-king (Manchuria) indicate the particulars we should like to insert in future editions.

In the twelve small maps we have followed the orthography adopted in Mr. G. M. H. Playfair's Geographical Dictionary. The large map of China has been copied, by kind permission, from the Imperial Maritime Customs' Decennial Report for 1893. For the convenience of reproduction by photo-lithography we have followed exactly the spelling adopted in that map.

Want of time and accurate information rendered it impossible to prepare other provincial maps. The provinces that had most missionary societies at work in them were selected with the object of aiding the study of the statistical tables.



THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

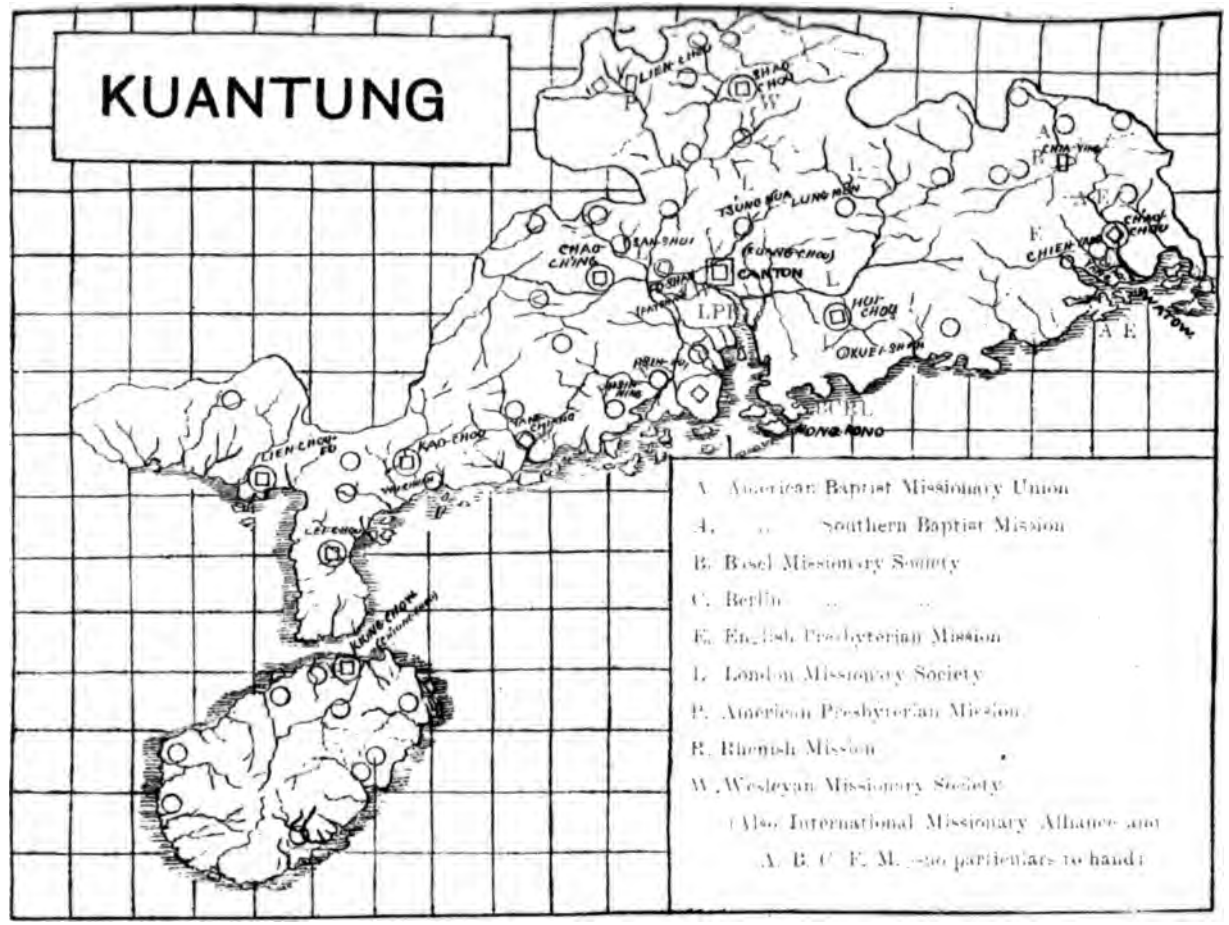

CHEHKIANG.
B. American Baptist Mission
C. Church Missionary Society
I. China Inland Mission
M. Methodist Free Church
P. American Presbyterian Mission
S. Southern
HU-CHOU
CHIA-HSING
HANG-CHOU
SHAO-HSING
NING-PO
TING-HAI
YEN-CHOU
CHU-CHI
SHANG-YU
FANG-HUA
LI-SHUI-CHANG
NING-HAI
LAN-CHI
CHIN-HUA
TUNG-YANG
CHU-CHOU
YUNG-KANG
TAI-CHOU
CHIANG-SHAN
CHU-CHOU
WEN-CHOU
PING-YANG

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS

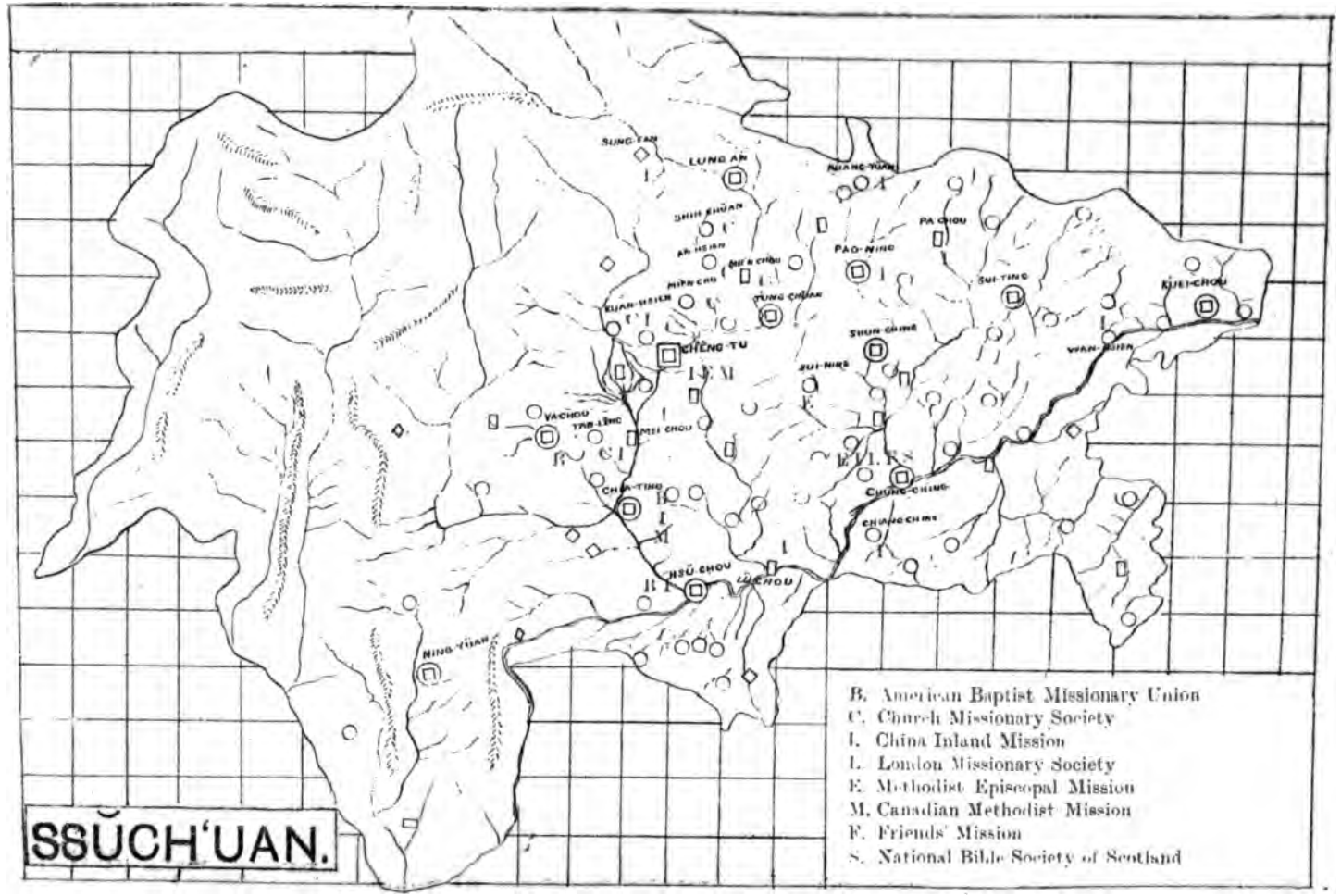
The numbers in Formosa refer to English Presbyterian stations. 1—16 are among Aborigines; 16a—39 among the Chinese. (Nos. 32 and 34 are mostly Hakka).

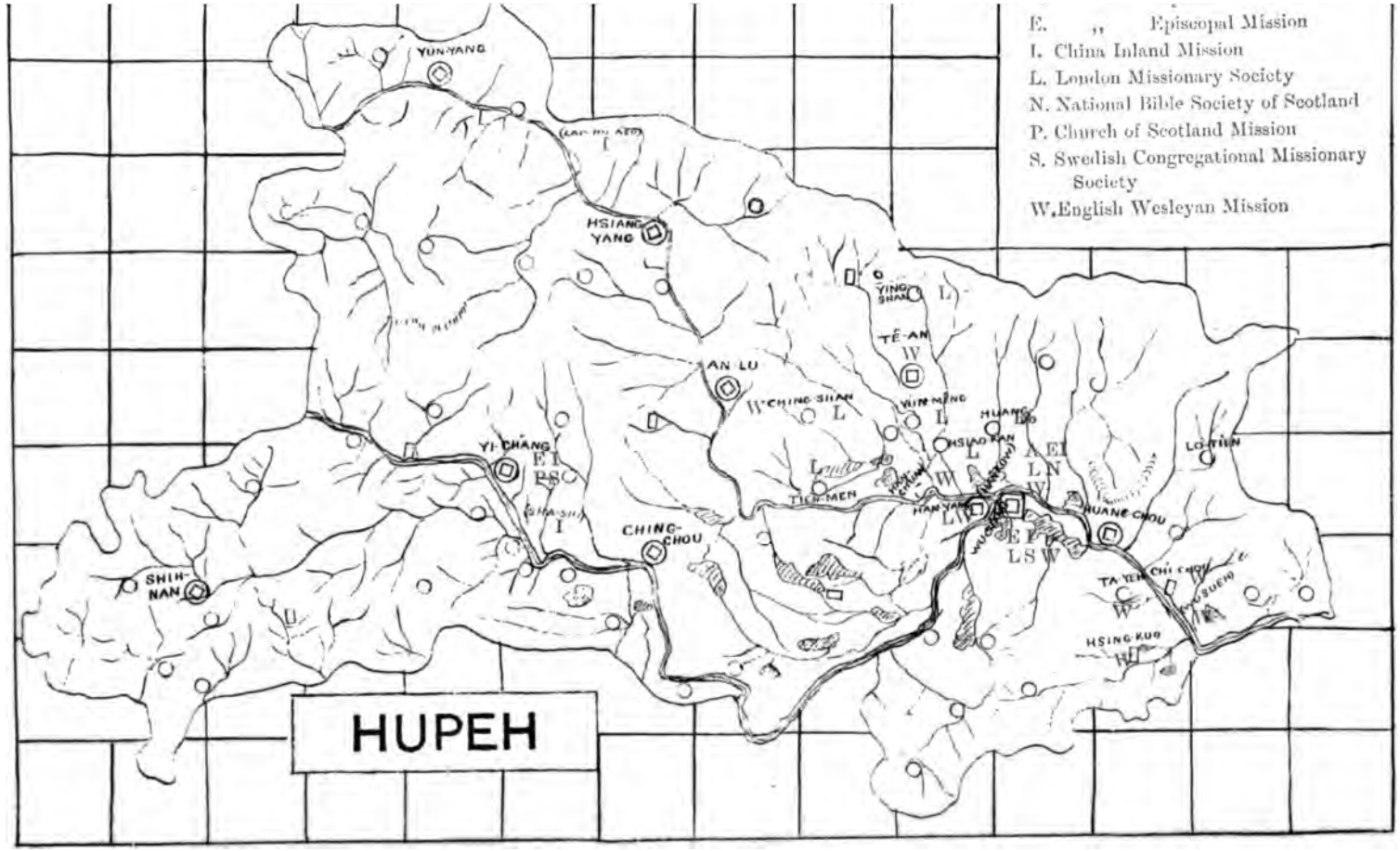
THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS


KUANTUNG
LIEN CHOU
SHAO CHOU
CHAO CHING
SAN SHUI
TSUNG HUA
LUNG MEN
CANTON
HUI CHOU
KUEI SHAN
CHIEN YANG
CHAO CHOU
HONG KONG
LIEN CHOU FU
KAO CHOU
LEI CHOU
KRUNG CHOW
A. American Baptist Missionary Union
A. " Southern Baptist Mission
B. Basel Missionary Society
C. Berlin " "
E. English Presbyterian Mission
L. London Missionary Society
P. American Presbyterian Mission
R. Rhenish Mission
W. Wesleyan Missionary Society
(Also International Missionary Alliance and
A. B. C. F. M. —no particulars to hand)

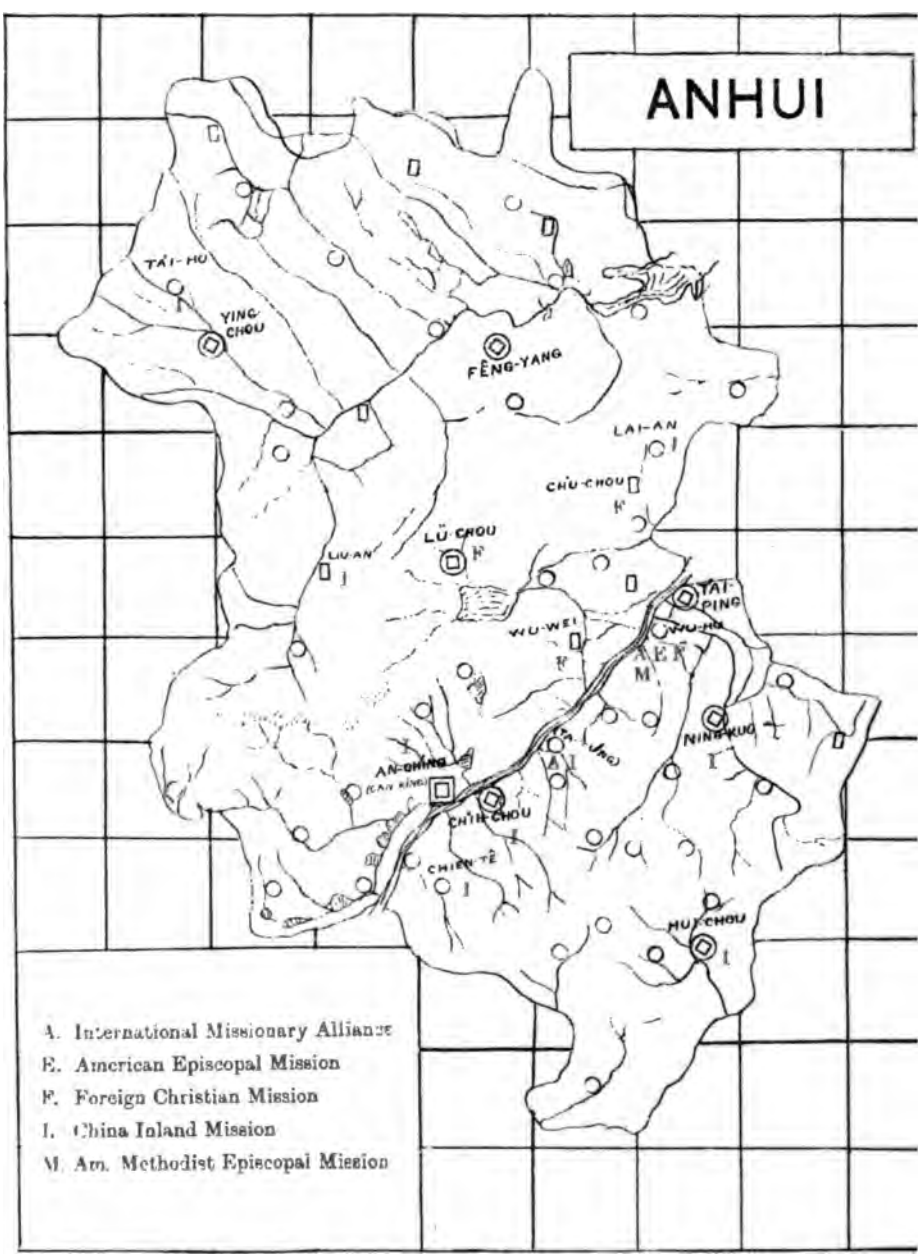
THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

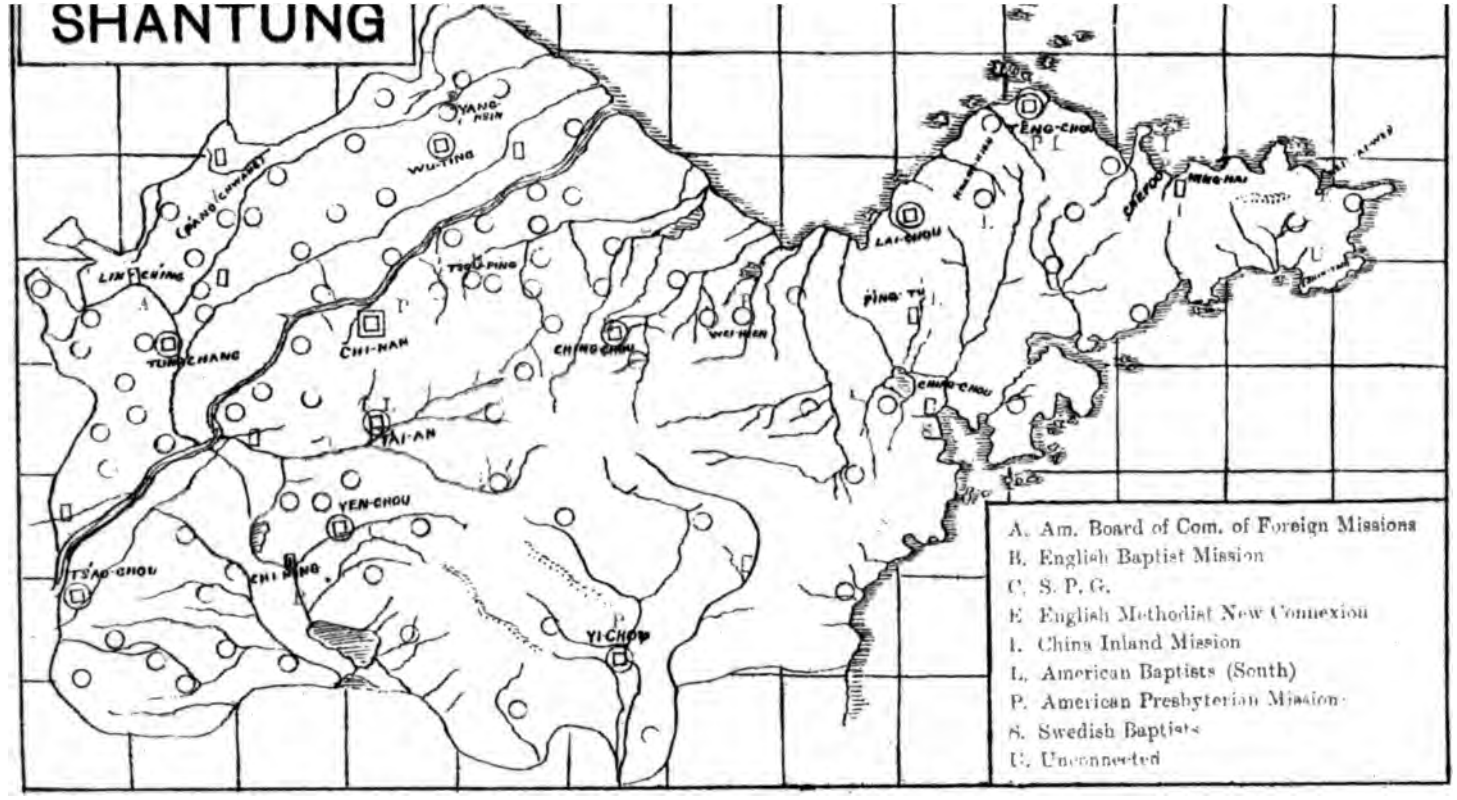

SSŬCH'UAN.
B. American Baptist Missionary Union
C. Church Missionary Society
I. China Inland Mission
L. London Missionary Society
E. Methodist Episcopal Mission
M. Canadian Methodist Mission
F. Friends' Mission
S. National Bible Society of Scotland
LUNG AN
PAO-NING
PA CHOU
SUI-TING
KUEI-CHOU
SHUN-CHING
CHENG-TU
YA CHOU
MEI CHOU
CHUNG-CHING
HSŬ CHOU
LU CHOU
NING-YUAN


E. ,, Episcopal Mission
I. China Inland Mission
L. London Missionary Society
N. National Bible Society of Scotland
P. Church of Scotland Mission
S. Swedish Congregational Missionary Society
W. English Wesleyan Mission
YUN-YANG
HSIANG YANG
YING SHAN
TÊ-AN
AN LU
YUN-MING
HSIAO KAN
LO-TIEN
YI-CHANG
TIEN-MEN
HAN YANG
HUANG CHOU
CHING-CHOU
SHIH-NAN
HSING-KUO
HUPEH

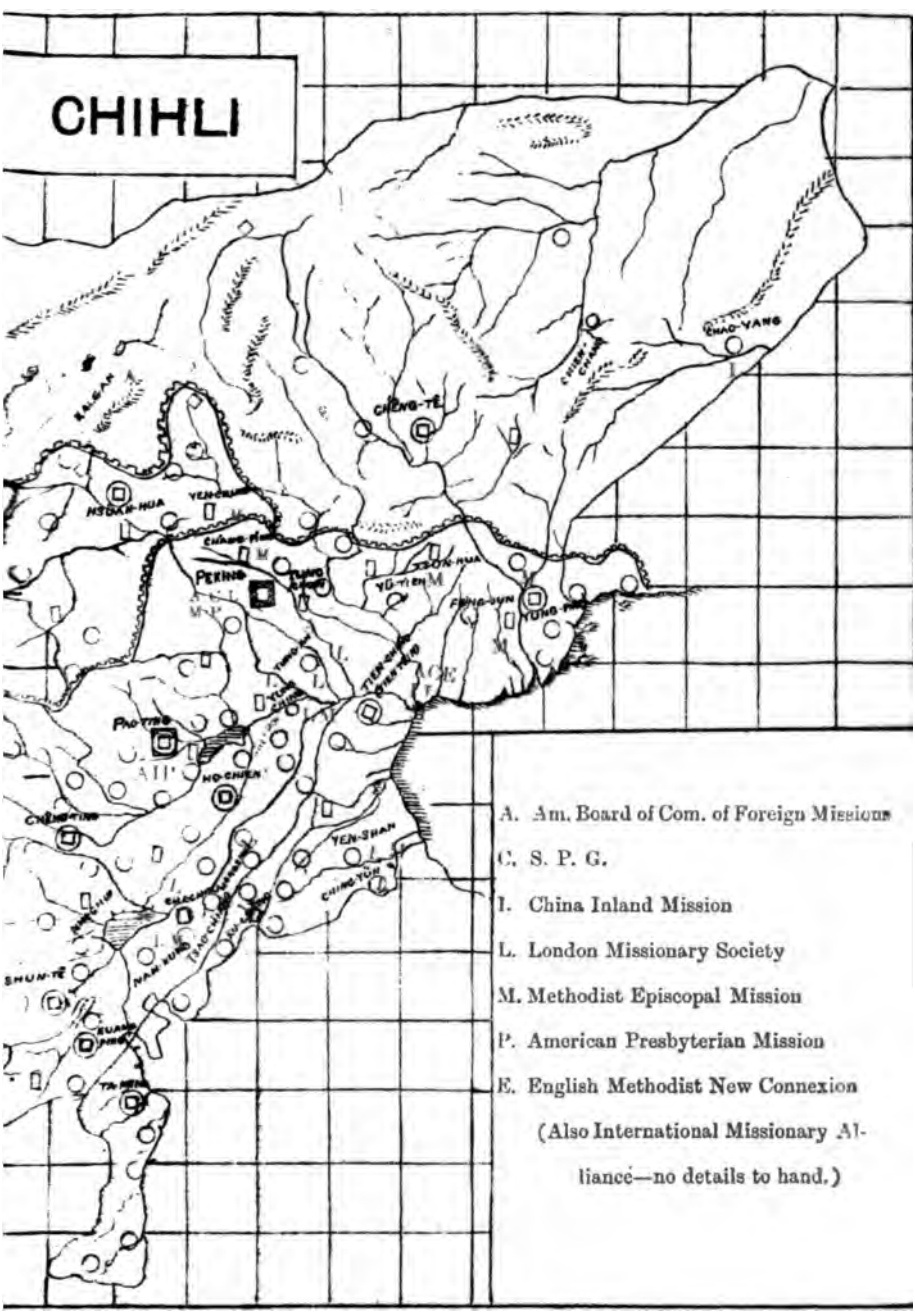
THE NEW YORK
PUBLIC LIBRARY

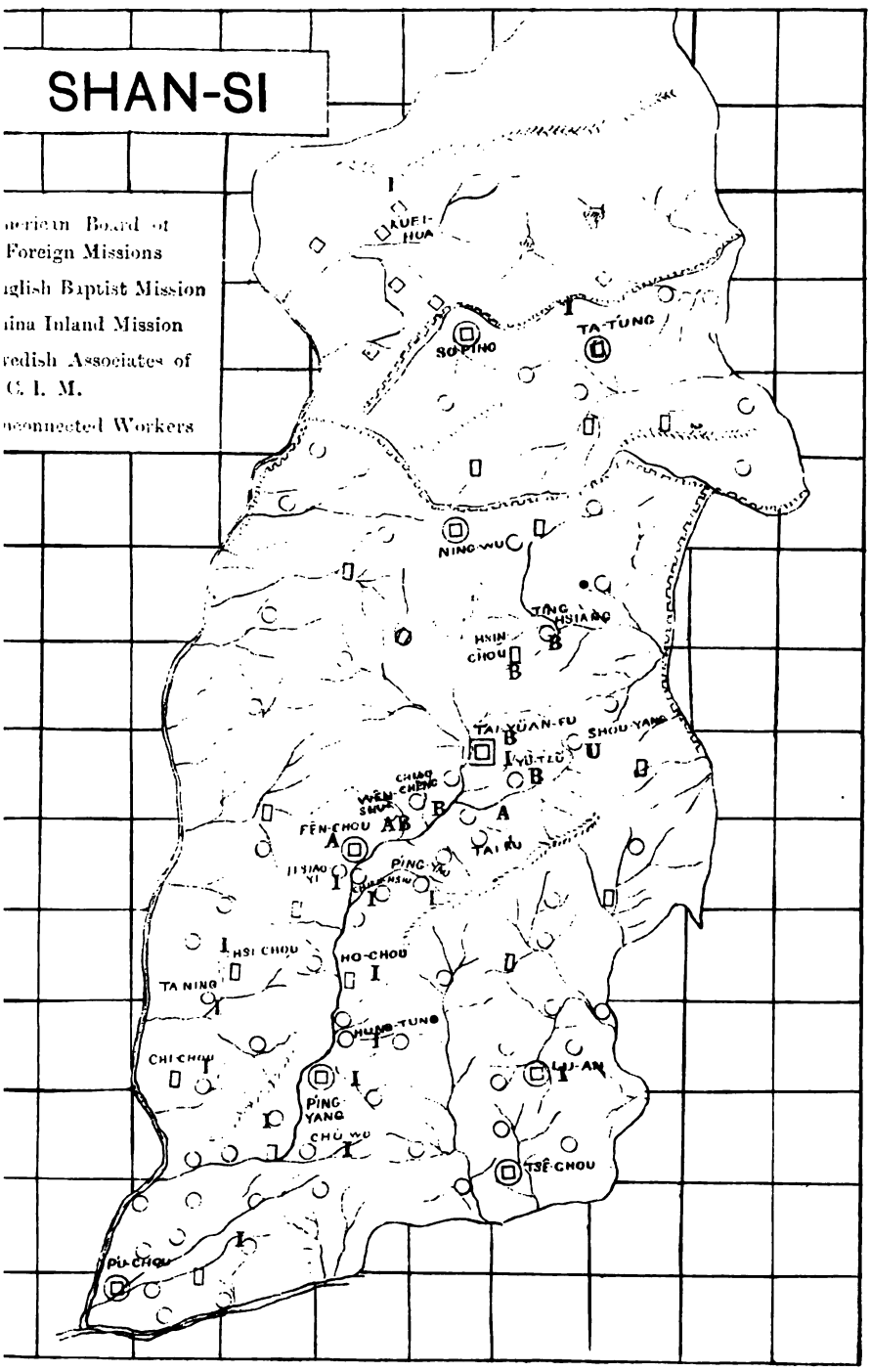

ANHUI
TAI-HU
YING CHOU
FÊNG-YANG
LAI-AN
CHU-CHOU
LÜ CHOU
LIU-AN
WU-WEI
TAI-PING
NING-KUO
AN-CHING
CHIH-CHOU
CHIEN-TÊ
HUI-CHOU
A. International Missionary Alliance
E. American Episcopal Mission
F. Foreign Christian Mission
I. China Inland Mission
M. Am. Methodist Episcopal Mission

THE NEW-YORK
PUBLIC LIBRARY

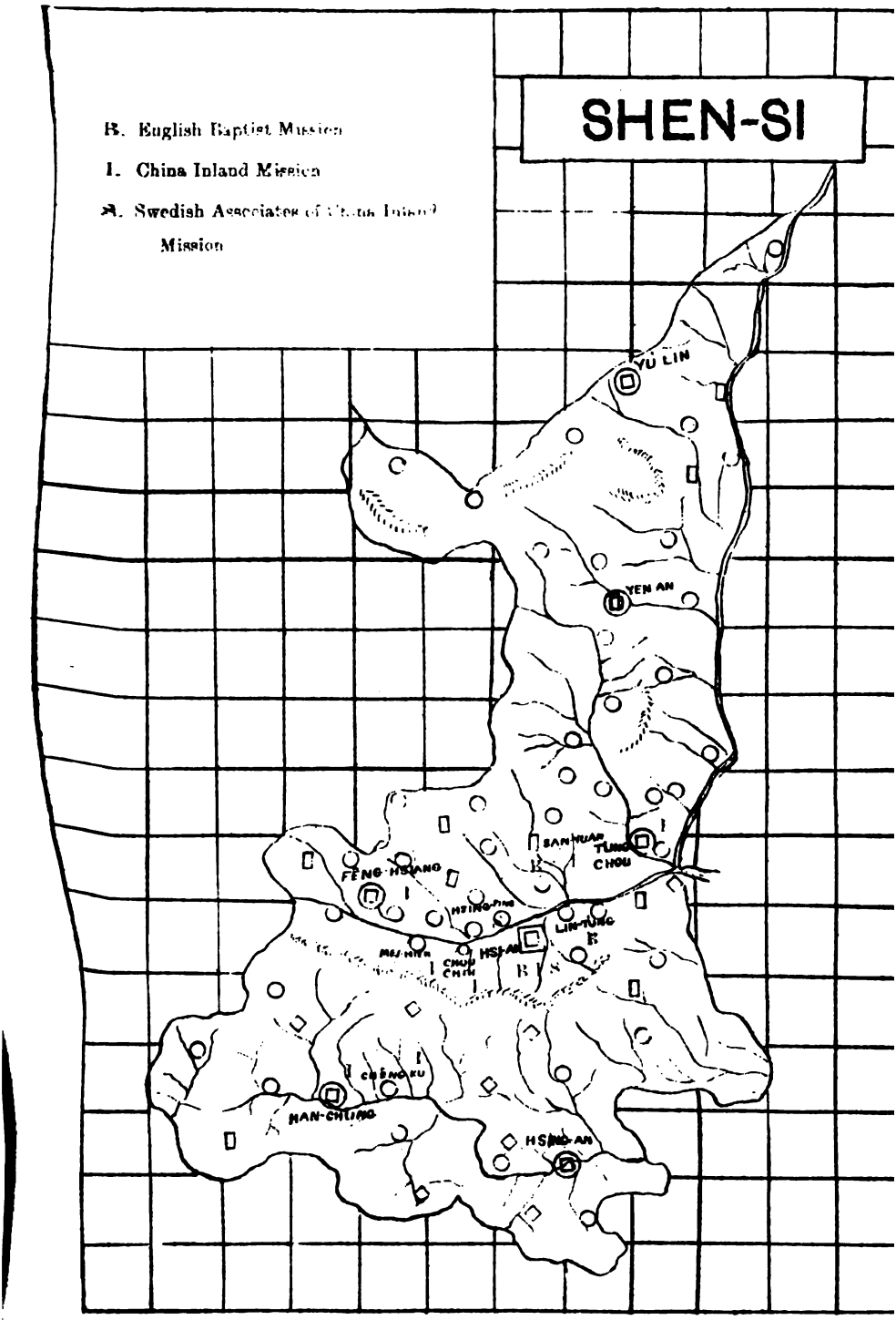

SHANTUNG
YANG-HSIN
WU-TING
LIN-CHING
TUNG-CHANG
CHI-NAN
TAI-AN
YEN-CHOU
CHI-NING
TS'AO-CHOU
YI-CHOU
CHING-CHOU
WEI-HIEN
LAI-CHOU
PING-TU
CHIAO-CHOU
TENG-CHOU
CHEFOO
A. Am. Board of Com. of Foreign Missions
B. English Baptist Mission
C. S. P. G.
E. English Methodist New Connexion
I. China Inland Mission
L. American Baptists (South)
P. American Presbyterian Mission
S. Swedish Baptists
U. Unconnected

THE NEW YORK
PUBLIC LIBRARY

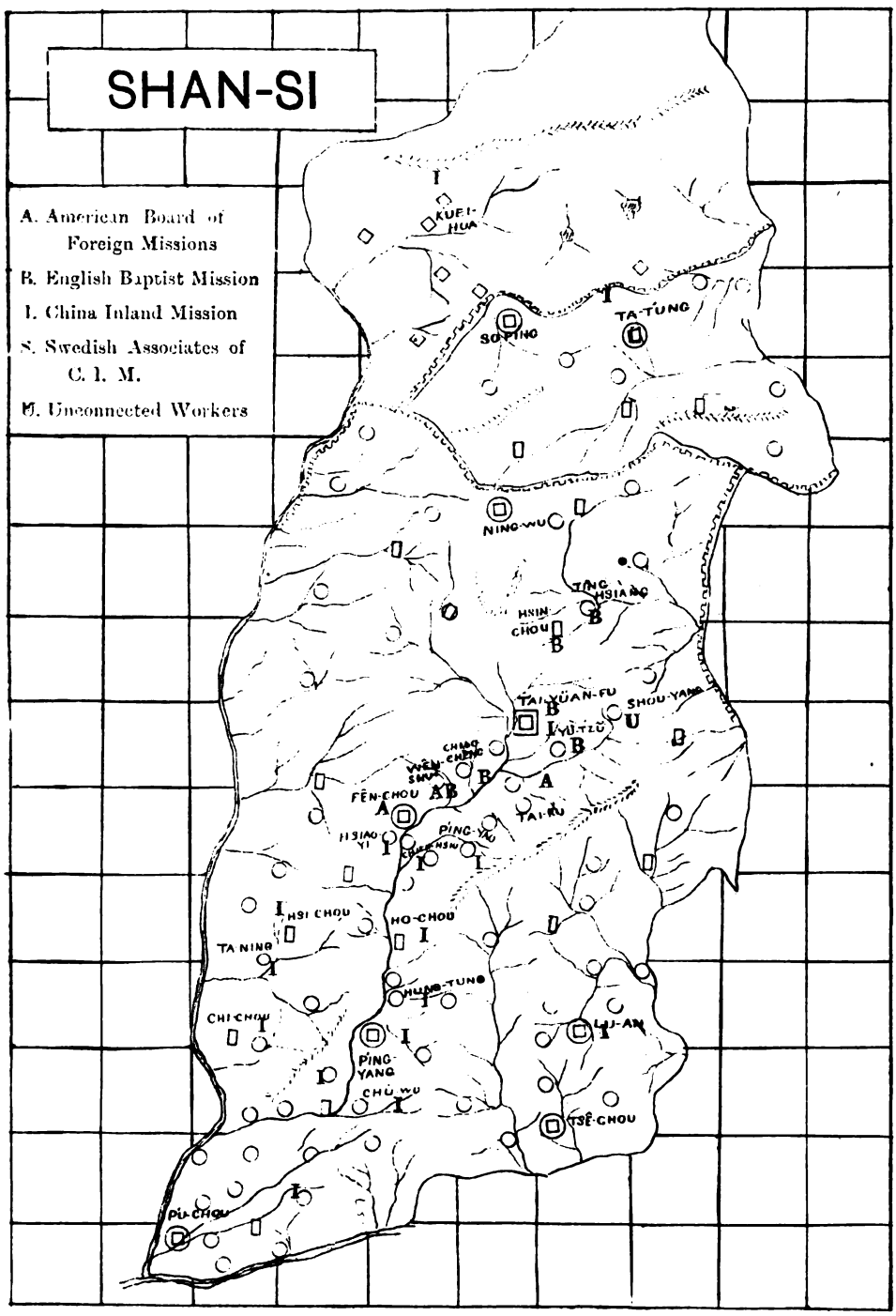

CHIHLI
PEKING
CHENG-TE
PAO-TING
HO-CHIEN
YEN-SHAN
A. Am. Board of Com. of Foreign Missions
C. S. P. G.
I. China Inland Mission
L. London Missionary Society
M. Methodist Episcopal Mission
P. American Presbyterian Mission
E. English Methodist New Connexion
(Also International Missionary Alliance—no details to hand.)

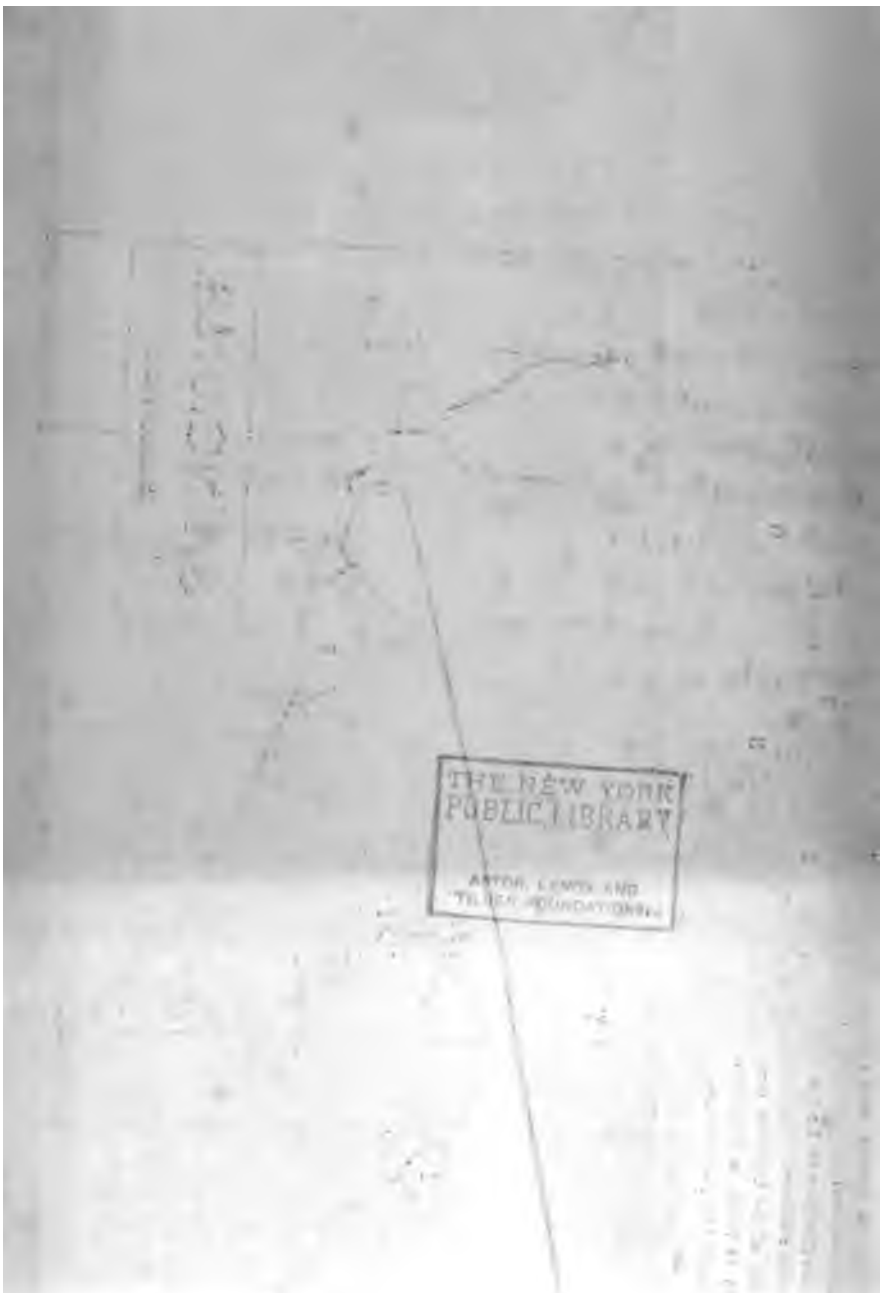

SHAN-SI
merican Board of Foreign Missions
nglish Baptist Mission
hina Inland Mission
wedish Associates of C. I. M.
nconnected Workers
KUEI-HUA
SO-PING
TA-TUNG
NING-WU
HSIN CHOU
TAI-YUAN-FU
SHOU-YANG
YU-TSU
FEN-CHOU
PING-YAO
TAI-KU
HSI CHOU
HO-CHOU
TA NING
HUAN-TUNG
CHI-CHOU
PING YANG
LU-AN
TSE-CHOU
PU-CHOU

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

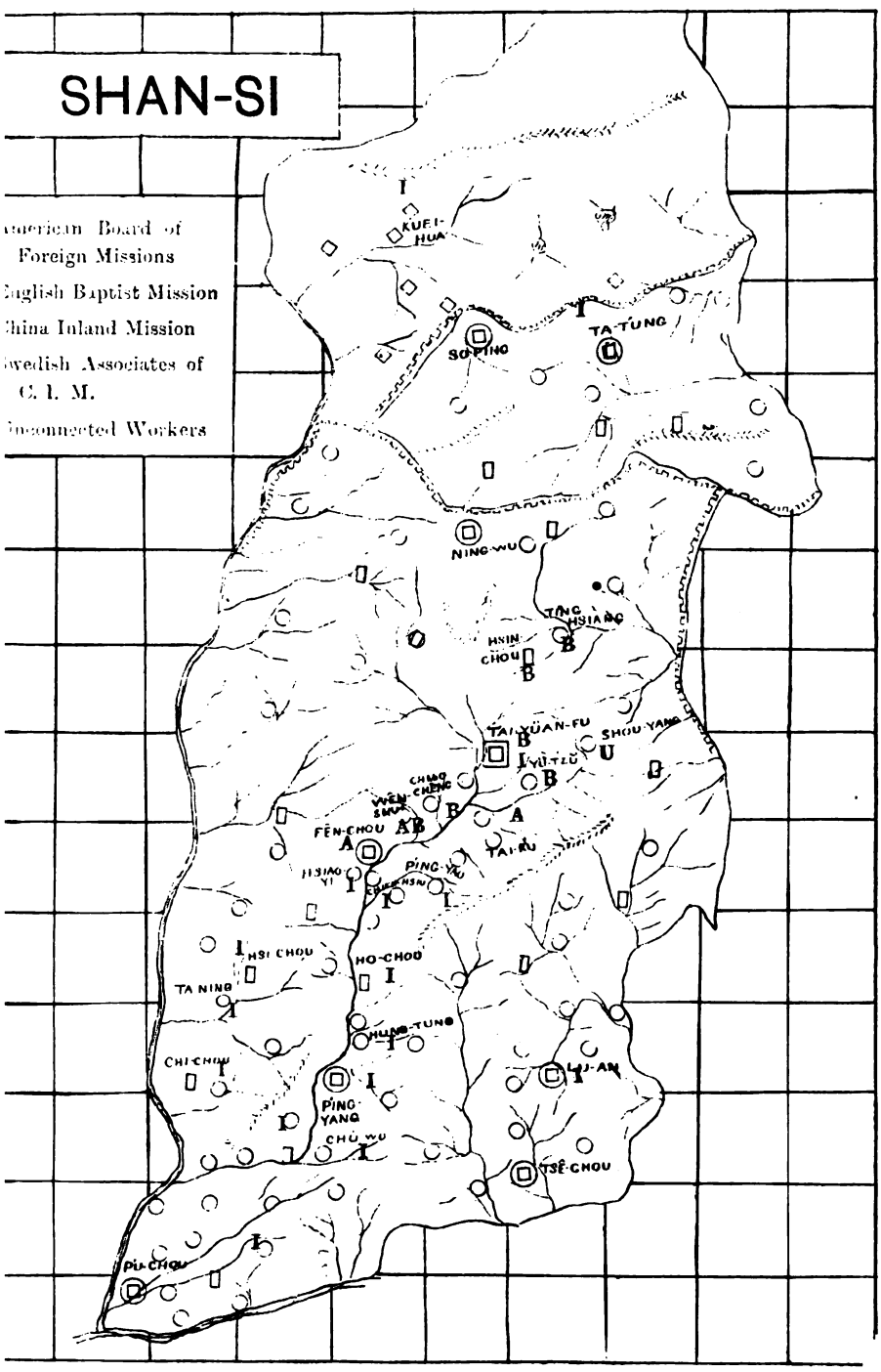

SHEN-SI
B. English Baptist Mission
I. China Inland Mission
S. Swedish Associates of China Inland Mission
YU LIN
YEN AN
SAN-HUAN
TUNG CHOU
FENG-HSIANG
HSING-PING
LIN-TUNG
HSI-AN
MEI-HIEN
CHOU CHIH
CHENG-KU
HAN-CHUNG
HSING-AN

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

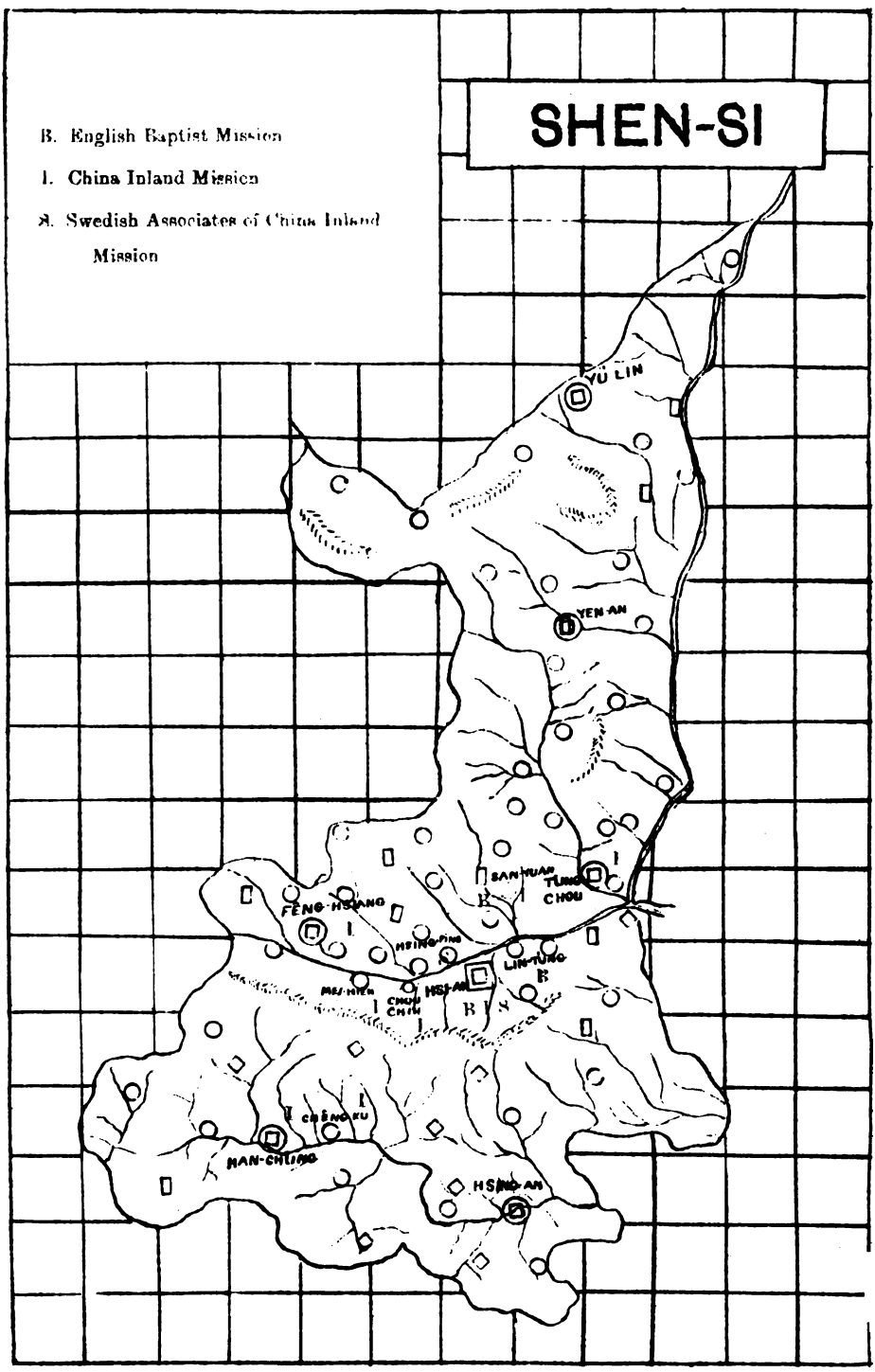

SHAN-SI
A. American Board of Foreign Missions
B. English Baptist Mission
I. China Inland Mission
S. Swedish Associates of C. I. M.
U. Unconnected Workers
KUEI-HUA
SO-PING
TA-TUNG
NING-WU
HSIN-CHOU
TAI-YÜAN-FU
SHOU-YANG
YÜ-TZŬ
FÊN-CHOU
TAI-KU
PING-YAO
HSIAO-YI
HSI-CHOU
HO-CHOU
TA-NING
HUNG-TUNG
CHI-CHOU
PING-YANG
LU-AN
TSÊ-CHOU
PU-CHOU

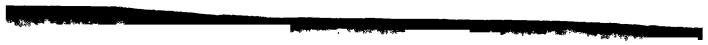

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS


SHAN-SI
American Board of Foreign Missions
English Baptist Mission
China Inland Mission
Swedish Associates of C. I. M.
Unconnected Workers
KUEI-HUA
SO-PING
TA-TUNG
NING-WU
TING HSIANG
HSIN CHOU
TAI-YÜAN-FU
SHOU-YANG
YÜ-TZŬ
CHIAO CHENG
WEN-SHUI
FEN-CHOU
TAI-KU
PING-YAO
HSIAO YI
HSI CHOU
HO-CHOU
TA NING
HUNG-TUNG
CHI-CHOU
PING-YANG
CHU WU
LU-AN
TSE-CHOU
PU-CHOU

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS


SHEN-SI
B. English Baptist Mission
I. China Inland Mission
S. Swedish Associates of China Inland Mission
YU LIN
YEN AN
FENG-HSIANG
HSING-PING
LIN-TUNG
HSI-AN
CHOU CHIH
CHÊNG-KU
NAN-CHIANG
HSING-AN

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

Occupied by Scotch and Irish Presbyterian [illegible]